

TENTATIONS:

Their { Nature,
 { Danger,
 { Cure.

The third PART:

BY
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TENTATION

Man's
Their Danger
Cure

The third Part

By

J. J. J. J. J.

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The third PART.



We are now in this third part to treat of such Tentations, as doe not use to stare in the face of common Christians: but of such Tentations as startle the consciences of such Christians as are now *a perfect*, as Saint *Paul* calls them in one place, and become Spirituall in some great degree, as hee meanes by that terme in ^b another place. For when a man comes once to be
3 very

^a 1 Cor. 2. 6.
Inter imperfectos non-
nulla obte-
gant, nulla
mentuntur.
*Aug. de vera
relig. c. 28.*
^b 1 Cor. 3. 1.

very spirituall, to have an eye to see, and a sense to feele such things, which before hee made no care of, then his heart will ake at some faults, and his soule will smite at such things, which before he used not to see to be any finnes at all; or if he did, yet he felt no great bitternesse in them.

Paul, because hee had much grace, and was in comparison of many now (as it were) all conscience, and his conscience was (almost) all tendernesse, a seeing, a speaking, a feeling, and a limiting conscience, therefore hee did cry out for ordinary scapes, *O wretched man, a body of sinne, a Law in my members: So Rom. 7. 14. I am carnall: What, simply? No, but he had a quicke eye, and saw too much flesh in himselfe: sold under sin: What a slave to sinne simply? No, no sinne raigned in him, but sold in respect of his flesh, and in respect of his feeling, he felt abundance, it even wearied him out.*

Ahab

Ahab sold himselfe to doe evill. *Paul* was sold under sinne, hee did not sell himselfe: *Ahab* sold himselfe to sinne, *Paul* was sold under sinne. All this cry was not because his sins were so great, but because his heart was so good, and for that he had an *extraordinary* conscience of his owne. And thus it is (in our measure) with some now, who because they are come to be very heavenly, and exceeding spirituall, they finde great trouble for such matters, which others (though otherwise good people) make little or nothing of. But before we come to mention any particulars by name, I will first speak of an head or two, under which lye many branches.

CHAP. I.

Of lesser sinnes.

IT is false divinity for a man to call any sinnes *little*, simply and without comparison. Sinnes cannot bee little to him that thinkes them little. But yet it is so, that some sinnes in relation to other sinnes, are farre lesser; and so some are great, and some are little. In this sense there are degrees of comparison in sinnes and sinning; & some have gone about to tell us which is the greatest sin of all, but which is of all sins the least, I do not find that any man hath beene on that argument. 'Tis enough for us that some sins are a great deale lesser than others, and the same sinne is lesser in one, and at one time, than in another, and at another time. And these lesser sins, when they be of the least size of all both for matter and maner, yet

yet they may and will make a foule cry in the consciences of some men, who are come to that measure Saint *Paul* speakes of, *Eph. 4. 13.* Wherefore, first we are to doe our best to avoid them; simply to bee without them we cannot, but yet we are to stand as free as may bee: and to that end consider but these things:

1 That the least that is, is sinne, forbidden by the great God; and that on paine of damnation, and cost Christ his precious blood. No sinne, be it ever so little, but hath in it all the nature of poyson. It is killing, it is damning. Be it but a penny, yet it hath the superscription and image of the diuell on it. It carrieth guilt enough in the mouth of it to damne all the soules in the world, in case all the soules in the world were guilty of it. And what if Saint *Paul* put it on great sins, that they shut us out of heaven? yet the least sin hath

1 Cor. 4. 9.

in it enough to doe the deed. His meaning is, that such great finnes use not to be where grace is; and when they bee done by such a man, they doe turne away from him the light of Gods blessed face, cast for a time a cloud upon the countenance of the Lord, and they do distresse the heart of such a sinner with a terrible feare: but 'tis not so (ever) with lesser finnes, because they may and doe use to scape a man without his allowance, and God useth not to shew himselfe in his displeasure against such sinners. Lesser are damnable, in and of themselves: greater sins are not onely, but yet chiefly, the finnes which doe draw out the anger of God; so that we are to beware most of great and foule faults, *the great transgression*, *Psal. 19. 13.* But yet small debts are dangerous, and so are many, nay one small sinne; and sometimes there is the more danger, for that we thinke there
is

is no danger. And such sins, of which wee use to say, *it is but a little one*, we are more apt to allow, and consent unto, than to greater, and then, when such a sinne is *so* committed, and after it is committed, *so* allowed, there will follow in a tender conscience a maine out-cry. This being a common practice with the divell, to make us make too little of a little sinne, when it is to be done or while it is a doing, but after to make us make rather too much, than too little of it. Consider then, not so much what it is which is forbidden, but who it is that forbids it, and why, and what is like to become of it: when Satan saith, Doe it, because it is a little sin, Answer, No, I will not do it, I dare not doe it. because it is a sin, and God will be very angry with me (nay, say, I *will not* do it because it is a little sin, and God will be very angry with me) in case I prove *unfaithfull in a little*

f Luk. 16. 10.

EPAL. 116. 11.

little, especially if it bee not a thing done in haste, and I have time to ponder on the matter: I *must not*; it is a most unfaithfull thing to breake with God for a little. Little sins carry with them but little temptation, and then a man shewes much viciousnesse within, when he sins on a little temptation. 'Tis divellish to sinne without a temptation, 'tis little lesse than divellish to sinne on a little occasion. Many times the lesse the temptation, the greater the sinne. *Sauls* sin in not staying for *Samuel* was not so much in the matter; but it was much in the malice of it, and cost him deare. Say, *the guilt is not little when we therefore sinne, because the sinne is little.*

2. Secondly, let us not bee made such children, as to thinke that wee shall avoid some greater sinne by yeelding unto some lesser. For a lesser makes way for a greater, and a lesser sinne thus chosen and yeelded unto,

is greater and worser than the great sinne, had we fallen into it without such choyce; a lesser sin allowed being guiltier than a greater sinne not allowed. Neither is it a little sinne to commit a little sinne, because it is a little sinne. Againe, in case wee give way to a lesser to avoid a greater, *in the course of our corrupt nature* we are in the way to doe the greater, and *in the course of Gods justice* wee shall (a thousand to one) fall into the greater. For if we commit one sinne to avoyd another, it is but just wee should avoyd neither. Let us rather say, sin is not cured nor prevented by sinne. Do not once thinke to avoid a greater sinne by it; if thou shouldest, yet this little sinne is little to thee no longer, but the wrath is great, and the danger great, and 'tis ten to one, that if we *will* fall into the lesser, we *shall* fall into the greater, we having not the law in our hands to keep off sins as we please.

3 Thirdly,

^h Hoc non tantum humiliter dicitur, sed etiam veraciter: poterat enim Apostolus dicere, Si dixerimus quia non habemus peccatum nos ipsos extolimus, & humilitas in nobis non est: Sed cum ait nos ipsos decipimus, & veritas in nobis non est, satis ostendit, eum qui se dixerit non habere peccatum, non verum loqui, sed falsum. *Concili. Miluvis. an. 6.*

3 Thirdly, bee not deceived, so as to thinke, and say, It is but a little sinne: or, They bee but small, and it is not possible to avoid them. Take them together, and it is not possible but wee shall sinne some sinnes while we are heere. 1 *Joh. 1. 8. If we say wee have no sinne, we deceive our selves, and the truth is not in us.* He saith not, and ^h *humility* is not in us, but, and the truth is not in us, to shew, that he that sayth he hath no sinne, speakes not truth. But set them downe one by one, and 'tis easier to avoid this, or that lesser sinne, than a greater. Simply not to sin we cannot; but name this or that sinne, and we may avoid it. As not to eate at all we cannot: but not to eate of this, or that dish we may. Grace within may, and (if we would) it would keepe us easier from lesser infirmities, than from greater sinnes. The reason why we are not kept from lesser, rather than from greater

greater, is not because that grace in us may not do one with more ease than the other, but because first, God he it is who doth by his actuall assisting and preventing grace keepe us, and not our habits of grace within, (*in, and of themselves*) and therefore one reason of this is, because he will, and doth suffer us to fall into lesser finnes, but will not suffer us to fall into greater. So we have in *Deut. 18. 14. These Nations which thou shalt possesse hearkened unto observers of times, and unto diviners, but as for thee, the Lord thy God hath not suffered thee to do so.* It was not because they were better to God than the Nations, but because God was better to them. And God doth suffer us to fall into lesser finnes, rather than into greater finnes, because lesser finnes use not so to disturbe our peace, as greater finnes do; wee having our discharge for them in our generall pardon of grace.

Secondly,

Secondly, we fall into lesser sinnes, rather than into greater, because wee do not take that heed of lesser sinnes which wee do of greater. We are foolish in this, and doe thinke that lesser faults are venial, and do not deserve hell: and on these grounds it is, that we hold out against greater, but not against lesser sinnes, albeit in and of it selfe it is easier to avoid the lesser; only lesser slips being very many, we doe not eye them so as wee might: againe, we pray more against great temptations than against lesser. For we dreame, that of our selves we can resist the smaller and weaker temptations; whereas 'tis out of our power, without Gods speciall grace in a spirituall and gracious maner, to resist the least motion that is. We must then be at it, and keepe our spirits waking, and know that as wee ought, so we may with weake graces preserve our selves from lesser sins.

In

In a word, all in generall are not evitable: for while Reason is in her watch against one motion, another on a suddaine steps in, and surpriseth a man ere hee is aware; but when they come one by one in single, it is easier by farre to checke a lesser than a greater motion, as being more avoidable.

Durand l. 3.
D. 42. q. 2.

Thus much for the meanes to avoyd lesser finnes. Now a word or two how to get off the trouble of minde that falls on the Conscience of a spirituall man for lesser faults.

I First, thinke it to be a blessed trouble, when we can finde an aking Conscience for lesser evils. It shewes that we are very tender, and that wee have much grace, a great deale of the spirit, much light that can see them, much life that can feele them, and can make *much* of that which others make *nothing* of. This trouble is mixed with joy, and it ends in comfort, sith
it

it brings us to the maine ground of all comfort, that is, *that wee are in the state of grace*. Bee thankfull that thou hast a *Dauids* heart, that can smite thee for a lap of *Sauls* garment : that thou hast a *Pauls* Conscience, that can cry out and call himselfe wretched man, and sigh after death, not for greater crosses, but for lesser sinnes. This is a sure testimony of faith : onely wee must see that it be not in hypocrisie, that we do it not in partiality. This were to straine at a gnat ; and wee may know, that we doe not swallow a Camell, if wee straine at a Camell first and most, and then straine at Gnats : Thus if we do, happy we that have such troubles in our consciences, because such troubles breed and feed heavenly comforts : and what if troubles arise many together, for many lesser leakes in our soules ? yet they do not exclude comfort quite, they do onely suspend it for

for the present :and how suspend
it? not in regard of the roote,
but of some fruite: as a sicke
man is settled, because he hath
and knowes he hath the possessi-
on of his estate, albeit for the
present he have not the fruition.
Right so, such doe mourne,
and they are blessed. *Blessed
are they that mourn.* And why
blessed? what? have they com-
fort? No, but they shall have,
they shall be comforted: they are
blessed that do mourne, not be-
cause they mourne, but because
their mourning is some cause,
and a signe, that they shall bee
comforted. A man then may be a
blessed man without comfort *in
hand* as long as hee hath it *in
hope*. A man should not for any
thing desire to have his Consci-
ence to passe over lesser faults,
without some cry and some
touch; it being our infirmity
that in troubles of heart we use
to cry too much for greater, too
little for lesser faults: yet (laving
some

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i. e. as men
do at fune-
ralls, *Zach.*
12. 10. as one
mourneth
for his only
sonne.

some frailties in the manner of our trouble of minde) this trouble of heart is (not indeed an happy thing, but it is) an happy signe.

2 Secondly, wee must not judge of the sinne altogether by the trouble we feele, for we are troubled more with horrors sometimes for lesser finnes, than for farre greater finnes,^k because we have a greater inclination to one sin than to another: and as the ¹Philosopher observes, it is from the body, and the temper thereof that some weaker passions and affections move us more than some stronger doe: wherefore our trouble must not be our judge. It follows not, this sinne doth trouble mee least, therefore it is the least sinne; this doth trouble mee more, therefore it is the greater sinne: but we must judge of the greatnesse and littlenesse of sinne by the word, and we must doe what wee can, that our trouble come chiefly

^k Durand. l. 4.
D. 33. q. 2.

¹ Arist. de anima. l. 1. c. 2.

chiefly from the right light of our mind, and not from the humour, the inclination or disinclination of the body: next, that our sorrow and trouble carry some proportion to our finnes: and lastly, that we turne our sorrowes upon our finnes, to crucifie them, because they so crucifie us; and then, when wee finde that our little finnes grow lesse and lesse, fewer and fewer, our trouble stands, and runnes right, and wee are happy men when our sins cure themselves, when they eat out their owne guilt and strength. There is no sinne so little but it may grow lesse, and he is in the right who findes this use of his troubles for lesser finnes, that they weaken under his trouble, and weare away daily. Thus little finnes hurt not; but when they are seen and allowed, they hurt and damne: and I thinke some are in hell, who never committed such great finnes, as some have done

^m Arist Eth.
l. 7. c. 7.

^a Rom. 7. 23.

done, who are now in heaven.

Lesser finnes are of two kinds; First, ^m of precipitancy and hast; when a man ere hee can consider the matter, is on a suddaine by imprudencie hurried away with some passion, and is in some sin ere he is aware: So he, (*I said in my HAST, all men are liars.*) Secondly, of infirmity, when a man wrestles, and hath some time to fight it out against evill motions: but for want of breath and strength, falls and is as *S. Paul* was, in some ⁿ Captivity to the law of sinne. This is worse than the former, because here a man hath while and space to looke to himselfe, but in the former all is in an hurry; hast doth it, and marres all, and there is no time for one to bethinke himselfe: and sins of infirmities having more of our nature, are more hard to cure, than sudden hasty finnes of precipitancy; but *both* are lesser finnes, and our point is meant of *both*.

CHAP.

CHAP. II.

Of finnes of Omission.

When a man is come to some height of grace, then he is wringed in his Conscience, sometimes for doing his duties so poorely, and sometimes for not doing them at all: It is an argument of a brave spirit to have an heart to ake, and to finde ones blood to rise *for omitting duties*; and that not for custome, as boyes, who finde something within, when they passe their set times and formes of prayer, but when tis out of Conscience. To mourne over our foules for finnes of Commission is not so much, sith finnes of Commission do more quickly, and more sharply checke the Conscience, than finnes of Omission: for that in finnes of Commission there is both an act, and a defect; but
in

o Durand. l. 2.
D. 36. q. 1.
n. 4.

in o sinnes of omission there is a defect onely. Againe, sinnes of omission are against an affirmative law, which doth rather shew us our duty than checke us for vice. And lastly, sinnes of commission doe presuppose the omission of some duty. Wherefore it is a note of a judgement rightly and clearely informed, and of an heart excellently steeled with grace, when wee cannot finde quiet after omitting duties, but are grieved at the very heart when a duty is omitted; and that chiefest of all, when we finde little feeling in the very doing of such duties. Now if we dare not omit duties, and when through infirmity we doe passe them over, our hearts are in a chafe for it, it is a signe that all is very well with us within: and chiefly in case wee doe finde our conscience complaine for the omission of duties, which nature doth not convince us of, but they are duties

ties onely because the Word
saith so, and wee know them to
be duties because in the Word
we finde them so. Here now if
wee can feele trouble because
wee omit the reading of the
Word, the hearing of a Sermon,
our dutie in prayers, and in the
Sacraments, beleeve it, it is a
signe of a sound minde, of much
grace, and of some growth in ver-
tue. But in case wee can take it
to heart, that when wee do do
our duties, that we do them no
better, in no better manner; that
we read the Word so cursorily;
we pray indeed, but it is so cold-
ly; wee receive Sacraments
when time serves, but it is but in
forme, and for fashion: now I
say, if we can weepe within, and
that betwixt God and our
selves without a witnesse, not
onely for non-performance of
duties, but for our unmannerly
doing of them; beleeve it, this
shewes not onely that such are
holy, but very holy, and passing

B

good

good men and women. Albeit troubles for omission of duties be a good signe, yet hee doth not best still who hath least inward trouble, but who hath least cause; and therefore wee are to beware, that we draw not needlesse troubles, nor spirituall brushes on our selves; attend and watch over our soules, that when the heart calls, and God calls, we do set about such duties as conscience doth require. As wee must not make duties where God makes none; so wee must not omit, and skip over such lessons as God doth command us to performe, lest God smite us with some pang of unbeleeefe, as he did *Thomas Didymus*, for being absent but once from an holy meeting of the Apostles, (I thinke) on the Lords day. We do not know what may come of it when we misse a dutie, 'tis to be expected that the next will be to fall into some sin of Commission. Omission of our
diet

dier will breed diseases, so will
omitting of duties breed no-
some matter in the soule, and
make worke for hell, or for the
Physician of our soules. We must
dye the death, or take some
strong physicke. Naught is like
to come of it when we seeme to
make conscience of committing
finnes, but not of omitting du-
ties: one being an offence a-
gainst God as well as the other.
Let us then see to our matters,
that wee doe *what* is requi-
red, *because* it is required, and
as it is required, and *when* it is
required, and then wee shall
have peace within: and when we
have done our best, such is our
frailty, that many things will
scape us, and wee shall through
hast or heedlesnesse step over
many a dutie; but if wee feele
remorse and trouble of heart, we
are in a good and excellent
estate, very spirituall: onely we
must beware that we rest not in
our trouble, and thinke that that

is all, but wee must goe farther. A finfull thing it is, when wee have omitted a duty, to thinke to make all amends with God and our consciences, by passing thorow the fire of some birting anguish for it: as though this inward bleeding had some merit in it. No, no, it must bring us farther: our troubles must draw us up to Christ. Wee must repent, and be truly and heartily sorry that we have broken with God, that we have not kept our selves up in doing our duties and even vow unto him to be more strict *that way* against another time. Grieving without repenting, and repenting without obeying comes to little. And for that we are more apt to omit duties than to commit sinnes, wee are to use the more care, that wee hold fast our resolution to performe our obedience to God, to omit nothing for any mans pleasure which God would have us doe. In no
case

case we are to doe an unlawfull
act for feare, or favour, or at the
command of man : but for du-
ties we may upon the interposi-
tion of authority sometimes
omit some things lawfull, but
then they goe not for duties to
be done at this time : and some
are alwayes sicke or crazie, and
cannot doe duties in publike,
and of necessity must omit ma-
ny duties in private: this is a
crosse, not a sinne, thus to omit
duties ; which wee doe not, be-
cause by reason of weaknesse we
cannot do them. God doth by
sicknesse call such to a more ex-
cellent durie, which is to suffer
crosses and sicknesses with pati-
ence, when it is not because we
will not, or care not, but because
we cannot. The not doing of
the duty is a crosse, and not a
sinne ; wee must then see to it,
that we do not slubber over du-
ties, and care not how they bee
done, so they bee done : for hee
that doth duties the next

way, the next will be, hee will not do them at all; and when we come to omit duties, wee *must* and *will*, and *shall* commit sins. So the issue is, that when it is a duty, and a duty to be done *now* by us, wee forfeit our peace in case we doe omit the least thing that is: every tittle of Gods Law being better worth than all the world. Wherefore for what is past mourne and spare not, but not as men without hope. The pardon is ready, and was made *in Gods minde* before we were ever made. We might die in our sins the while, if when we have sinned we were to stay the providing of a pardon. Chyrurgians have some generall plaisters ready to clap on on a suddaine, lest the patient dye ere he can make and provide his salve. God in Christ hath all plaisters and pardons ready made and sealed: he still offers, 'tis but for us to come and take the offer. As soon as a duty is omitted, and the wound

wound begins to ake and fester,
away to God, make peace with
him, and all will end well. Some-
times wounds trouble us at first:
sometimes againe we feelee no-
thing while we are hurt, we can-
not tell whether we are hurt or
not; but after the wound payes
us. And so it is in finnes of omis-
sion; at first, when it is omitted,
we ayle nothing, feelee nothing:
but when we pause, and blow up-
on it a while, the pang of a ten-
der conscience will come upon
us, and we shall finde it bitter.
Wherefore goe on without in-
terruption, lose not a stroake.
The more we fast, the longer we
may: the more wee omit, the
longer we may, and shall still,
except we returne. Oh returne,
give not over so: Sathan doth
not meane it shall end thus. Let
us get our pardon, make our
peace, doe our first workes with
advantage. Declining will steale
upon us. Lose not a meale. Do
all that wee are to doe with all

our heart. Doe what we doe, not onely to stop the mouth of conscience, but to stop Gods mouth. Doe all for matter, for manner in obedience to him, because he saith it, because hee will have it so: then use our selves to it, and use is a great matter; and wee shall finde when conscience and custome come together, it must bee a great matter which must put us by. And when it is rather weakenesse than negligence which doth occasion a default, our peace will hold, the quiet of our minde will not cracke. Not but that the least omission of the least duty that is, is a sinne, but it troubles not, because we have a pardon of course for daily weaknesses, included in that generall pardon which we have upon our generall repentance. And here wee must see, that our peace for such infirmities do result out of our generall acquittance, wherein all sins are contained, though none in particular

lar named: and not because wee thinke them to be but veniall sins, & have a Pope in our belly, which makes us thinke, that they do not deserve Gods anger. And in some others there is a quiet, because they judge of sin and desert by nature and not by Scripture, and doe conceit of God as of men; and because men do passe over light abuses and petty matters, therefore God also doth (thinke they) not count of them: but this is foolish divinity. For man is no way bound in justice to proceed against abuses offered him; and therefore small matters doing him no sensible hurt, he may and doth passe them over: but God hath tied himselfe in justice to enter his action against the least sinne, and in law the penalty is hell. Besides, man being under a law stands bound to skip over such offences against him, but God is under no law of any Superiour, but hath onely bound him-

selfe by a law of his owne justice
 of his owne making to proceed
 against all sinnes, except he have
 satisfaction made him. The right
 is, that when we feele no grud-
 ging for such daily infirmities
 (after all care had and used) it is
 because they doe not stagger,
 nor cause us to doubt of our
 right to that great and generall
 pardon, written for us in blood,
 in the blood of the Lambe. Thus
 we see what our care is to bee,
 that wee omit as few duties as
 we can, and as seldome as 'tis
 possible: wee see also what our
 comforts are to be, in case wee
 fall into omission of a duty, and
 wee smart for it, to wit, it is a
 prooffe of our faith, a worke of
 grace, and wee shall come out
 in better case than ever, and wee
 shall bee more curious in obser-
 ving, and carefull in doing our
 duties ever after.

Next, beware of delaying. *I*
delayed not (saith David) *to keep*
thy Commandement. Psal. 119.

Delayer

Delayes bee dangerous; our hearts will coole, and our affections will fall downe. It is good then to be doing while it is called *to day*, while it is called *now*. Now, now, now, saith *David, Psal. 118. 2, 3, 4.* There be three nowes, and all to teach us, that for ought we know now or never, to day or not at all, while the heart strikes, else our irons will coole. Sathan hath little hope to prevaile should he put us to omit our duties quite when the clocke strikes, and therefore his skill is to urge us to put it off till another time, as fitter and better: Do it anon, next houre, next day, next weeke (saith he): and why not next yeare? Hereafter (saith he) it will be as well as now. This he saith indeed, but his meaning (by hereafter) is never; and hee that is not fit to day hath no promise but he shall bee more unapt to morrow. We have neither God, nor our owne hearts

at

at command: and when we have lost the opportunity, God to correct us perhaps will not give us affections. The cocke within shall not crow to awaken us, the Sunne shall not shine, and then we are in danger to give over quite; and if we come once to a totall omission of one duty, why not of another, and of another, and so of all? and then farewell to us.

Againe, omission of duties will bring us to commission of the sinne that is contrary to that duty. Men do sin and scandall, (Ps. 119. 11.) Why? because the Word is not in them. They killed Christ: Why? because they received not his Word, Joh. 8. 37. And wee feelee that finnes committed will give a fearefull blow to our consciences. Then he that would not come to that penance, as to be put to it in the court of his owne conscience for committing of finnes, that man must see to it, that he doe
not

not omit duties; or if he doe, yet let him see to it, that he make all well againe presently; else the next will be, that he *will*, and *must*, and *shall* fall into the commission of sinne. The summe is, he that will not commit finnes, let him not omit duties. First, God will scourge omitting of duties with suffering us to commit finnes, and so we *shall* sinne. Secondly, omitting duties weakens us, lets Sathan in, and corruption out: and so we *will* sin. Thirdly, makes God in his justice to give us over; and so we *must* sinne. Lastly, when we have an extraordinary occasion come in, it is lawfull to omit for a turne or so, the doing of ordinary duties: only we must take two caveats,

First, that we double it, and make it up the next time; doe twice as much as we are wont, and as our stint was.

Secondly, that we take it as a crosse that wee are necessarily hindred:

1.

2.

hindred. If a man make and take occasion to put by the doing of duties, the end will be naught; we are in danger to come from putting by duties, to put them off quite: But now if an occasion be put upon us, it is no sinne to omit; but yet we must take it as a crosse. If we be glad that we have such occasion come in the way, that without sinne we may omit a duty, it shewes hypocrisie and deep corruption; but if we be sorry it falls out so, there is no hurt done. So pray (saith Christ) *that your flight bee not on the Sabbath day, Matth. 24. 20.* Not but that it was lawfull, and no sinne for a Jew to flye on the Sabbath day (for *Eliab* did flye forty dayes, and so of necessity five or sixe Sabbaths); but yet they were to take it heavily, that (though by a just occasion) they might not enjoy their Sabbaths: so we are to grieve, that by a just occasion we are put by the doing of our duties. It is

no sinne, but it is a crosse, that by the providence of God wee are hindred, and put to the losse of a duty: If we be glad of it, it shewes much corruption; if we take it as a crosse, it shewes much sanctification.

CHAP. III.

Of Covetousnesse.

Covetousnesse breeds a (temptation) and more (a snare.) It drawes us in, it holds us fast when wee are in. Wee thinke too well of this sinne, and it useth not to vex us till we are brought to a sight and sense of it. God useth to give men over to some vexing sinne, on purpose to bee even with them for this sinne. Temptations, base temptations of the seventh Commandement are let out often to pay men for this sin of covetousnes, the worse sinne
of

of the two, take them both in the height of their degrees. For lasciviousnes properly is not, but covetousnes is idolatry; not so much, because the love of money makes money an idoll: for so the Glutton makes his belly his god, but he doth not trust in his belly-cheere, hee thinks not to bee protected by his belly: but the covetous person puts his trust in his money; and it is high idolatry to make any creature our confidence, as the Worldling saith to his wedge, Thou art my confidence: and we find, that the Word is much against the sinne of covetousnes; page after page there be many sharpe invectives against worldlinesse, and all little enough to bring men to thinke it to be a sin, or such a sin as it is.

SECT. I.

SECT. I.

What Covetousnesse is.

L *Et your conversation (saith Saint Paul) be without covetousnesse, Hebr. 13. 4. How? Be content with such things as yee have. Why? The Lord hath said, he will not forsake us. So then covetousnes is, when wee are not content with what wee for the present have. Oh, but I have nothing! Yes, thou hast the promise, and the promise is all, and hee that hath the promise hath all. Have wee mores, have we little, have we nothing, yet by vertue of the promise we are to bee content: Be content (saith Saint Paul) with food and raiment, under these two heads containing all necessaries. In reason and in nature, hee that hath necessaries for backe and belly is to be content: Houses are not named, for that in those*
dayes

a Aristot.
eth.4.c.1.

b 1 Cor.6.
10.

dayes they were to stand ready to runne from place to place, and to leave house and all behind them. But in Divinity, and in the way of Faith, hee that hath neither food nor raiment is to be content: for the promise is virtually food, raiment, and all. But to come neere the matter; covetousnes doth not properly stand in getting, but in ^a keeping: for it is opposite to liberality; and liberality is in giving: Wherefore covetousnesse stands *in not giving*, in parting with nothing. Hee is greedy to get, but it is that he may save and keep. ^b *Nor covetous, nor extortioners*, saith the Apostle plainly; differencing extortion (immoderate getting) from covetousnes, which consists in pinching and saving. So the Apostle, 1 *Tim. 3.3. Not greedy of filthy lucre, not covetous*. So that to be greedy to get filthy lucre, is not formally and properly covetousnes; but to be covetous

vetous is to bee all for sparing.
 To get is an effect of covetous-
 nesse: to save is the life and na-
 ture of covetousnesse. Hence
 men are more glad of a penny
 saved than of a penny gotten.
 Wherefore their plea is to no
 purpose, who stand upon it, that
 they are not covetous, because
 they take not after that which is
 anothers, but onely looke to
 their owne: whereas indeed he
 is the very covetous man, who is
 all for saving and sparing, and can
 part with nothing.

SECT. 2.

*That covetousnesse is a
 great sinne.*

WE must bee convinced
 that covetousnesse, I
 meane that our covetousnesse is
 a vice: for it holds something of
 a vertue, of frugality, which is
 not to wast that which one hath:
 and

and this makes us entertaine thoughts that it is no vice; and we often say that it is good to bee a little worldly: a little covetousnesse we like well: which shewes that wee doe not indeed and in heart hold it to be a sinne. For if sinne be naught, a little of sinne cannot be good: as good say a little poyson were good, so it be not too much. And so we finde, that men will rate at their children for spending; and are ready to turne them out of doores, if they bee given unto wast: but if they be neere and pinching, then we like that too much; and I scarce know a man, who doth use to call upon his children that they spare not, save not. I know youth is rather addicted the other way, and is more subject to wast, and consume, by reason that naturall heate is quické, and active in them: and therefore indeed there is more feare, and danger, that they prove prodigall, and
turne

turne waiters; and the more
may bee said and done that way
to youth: but the thing I presse
is, that in case wee see our chil-
dren in their youth to begin to
be covetous and worldly, wee
call them good husbands, and
are too glad to see it so, and are
too much pleased with them for
it: little doe they thinke that
worldlinesse is a most guiltfull
sinne in respect of God, and
most hurtfull in respect of men.
Harke what the Word saith of
it, *Ephes. 5. 5. It is idolatrie, and*
idolatrie is the first sinne of the
first Table: It is the roote of all
evills, 1 Tim. 6. 10. there is no
evill but a worldly man will do
it to save his purse. Thus David,
Pf. 119. 36. Encline mine heart
unto thy testimonies, and not un-
to covetousnesse: hee saith not,
this or that testimonie, but (as
including all the Lawes of God)
he saith *testimonies*: to shew us,
that covetousnesse drawes us a-
way, not from some onely, but
from

Bvd H^c 1607.c Chrys. in
Matt. 26.
hom. 81.

from all Gods Commandments
 So S. Paul, *Where covetousnesse
 is, there are many lusts, 1 Tim
 6. 9. and many sorrows. 1 Tim
 6. 10. It drownes men in per-
 dition and destruction, 1 Tim
 6. 9.* And such a drowning the
 Greeke word signifies, as is al-
 most past all hope and recovery;
 the bane of all society. Men
 cry out of it, because they would
 have none covetous, none rich
 but themselves. An hater hee is
 of mankind; c hee hates all
 poore, because they would be-
 come some thing of him: and all rich,
 because they have riches, which
 he would have. A covetous man
 would have all that all have.
 Thus speakes a noble Father,
 Such believe not the Word, they
 trust neither God nor man. For
 he that trusts not God, cannot
 trust man. It robs God of that
 confidence wee should have in
 him, and dependance wee owe
 unto him: it turnes a man from
 all the Commandements. Hence
 the

the Prophet *David* prays God
to turne his heart to his Com-
mandements, and not to cove-
tousnesse, *Psal.* 119. 36. For not
onely we ought not, but, as the
phrase is, *we cannot serve God*
and *Mammon*, *Luk.* 16. 13. It is
impossible for any sinner (as a
sinner) to enter into the King-
dome of Heaven, *Matt.* 19. 26.
But there is something in it, that
it is said to bee an impossible
thing for a rich man, that is, a
rich covetous man, to enter into
heaven: and perhaps this is thus
delivered, because we do thinke
that their riches will bee a
meanes to bring them to hea-
ven. Therefore Christ, to re-
presse such conceits, saith, that
it is not possible for a rich man
to come to heaven. Who then
(say the Disciples) *can be sa-*
ved? Who then! which shewes
that they were sicke of this dis-
ease, to thinke that if any went to
heaven it were your rich men;
dreaming that riches were
a good

a good helpe that way. They had no wealth, and therefore were they more apt to admire them, as not feeling what force in them, to rob God of his power, (his trust) which is due unto him from his creature: which Christ shews to be his meaning when he adds what a hard thing it is to have riches, and not to trust in them. Wherefore it was an excellent prayer of that wise man, *Prov. 30. 8, 9. Give me neither poverty, nor riches, lest I bee full and deny thee.* The danger (as he shewes) of poverty was much; *lest I be poore, and steale, and take the Name of God in vaine*, either by denying the fact, or by opening the mouths of the wicked: but the danger of riches is more, *lest (saith he) I deny thee, and say who is the Lord?* which is farre the greater offence of the two: to take the name of God in vaine is naught, but to deny God is farre worse. A convenient

ent estate betwixt famishing
and surfeiting is best for the
soule, as being that condition,
which (as *Aristotle* sayes, and
proves) is easiest of all to bee
subject to, and moderated by the
rules of Reason. The summe is,
that we stand convinced by the
Word and Spirit that covetous-
nesse is a foule vice; and that
our sparing more than needs, is
(in us) covetousnesse, and that
to spare more than needs, as well
as to spend more than needs, *will*
(as *Solomon* saith, *Prov. 11. 24.*)
bring us to poverty, and to
worke than poverty. Wherefore
take heed and beware of cove-
tousnesse.

Lastly, the sinne is great be-
cause the temptation is not
great. Such have not that to say
for themselves which many o-
ther sinners have: 1 the com-
plexion of the body helps for-
ward other sinnes (at least
men think so:) a sanguine sappy
body is thought to encline with

C

some

1 Chryl. in
Matt. 26.
hom 82.

some force to the sinne of uncleannesse: such againe as are hot and dry of complexion, are most subject to choler, and Physicians are called and used to drive away the edge of these humors: and in these matters 'tis true that the manners of the minde doe much, ay too much follow the humors of the body: but now for covetousnesse, it holds little or nothing of the body; and covetous men themselves do not thinke nor say that it is long of their complexion, and never yet did any goe to physicke for a pill to purge out this covetous humour. Wherefore it is only from the evill habit of the mind, and the depraved complexion of the soule, wherefore this sinne is so much the more culpable, in that it is not at all under the nature of our body, but onely under the corrupt humour of our will. We have medicines to purge choler, and to purge melancholy

but

but none to purge covetousnesse: wherefore in this sinne the complexion of the body is onely a stander by, a meere looker on.

SECT. 3.

That all men are more or lesse covetous.

THere is no man living but is sickish at least of this disease. It growes in the flesh, and breeds in the bones of all. Some are given over to it: all are more or lesse given to it. One disease may take away the feeling of another: and so some thinke they are not covetous, because they feele it not; whereas perhaps pride and prodigality, perhaps something else doth master this disease, and keepe it under so, that such feele it not: and if you marke it, such as are transported with some other passion

of vaine glory or worse, do shew much worldlinesse withall. You shall see how they trouble their owne house, vexing at servants because they get no more, heaving at the wife for that shee saves no more. They about them are scarce quiet in their beds; and yet because there is predominant and prevailing in them some spending humour, forsooth they do thinke themselves, and others must thinke them to be free from covetousnesse. Whereas in truth no man can simply wash himselfe from this corruption; and *Martin Luther* was out, when he said hee stood free from covetousnesse. It is a chiefe piece of originall sinne, and they that take themselves to be free by nature are least free. For how can they bee freed from it, sith they never in any particular wise prayed against it, or set the Word, or the threatning, or the promise against it? Sinnes use not of themselves to cure themselves,

selves; but rather they doe multiply, and encrease, and grow in our hands, and 'tis our simplicity to thinke otherwise. And therefore such are in worst case of all, who did never set against this sinne in any earnest, because they thought who ever was free from it they were.

I Poore men they passe it over to rich men, and alas, what have they to be covetous of^l as though it came from without. The Apostles were poore fellows, and had nothing to be covetous of, yet (take heed) is not enough, but *take heed and beware of covetousnesse, Luk. 12. 15.* Hee is a covetous man who loves money, though hee have no money: and I thinke that poore men are generally more covetous and worldly than rich. *The sluggard lusteth and hath nothing, Prov. 13. 4.* and the cause is, because they do not thinke that they are covetous, & therefore they pray not against

it, and so get no power against it: wherefore the oppression of a poore man (an effect of covetousnesse) is like a *sweeping raine*, (*Pro. 28.3.*) some thunder shower; they take all before them. Sith then it is a sin which is bred and borne with them, except poore men be convinced of it, and use the meanes to cure it, they are deadly sicke of covetousnesse. Besides, poore men wonder at riches as at some excellent thing, whereas rich men finde by experience there is no such thing in riches.

2 Secondly, Rich men, they thinke that they need not be covetous, they have enough. ⁿ *Esa* indeed said so, and so did *Jacob*; but yet in the originall *Esa*'s enough is not the same with *Jacob*'s: one said it and thought it, the other onely said it. But what doe riches serve for? Of all one would thinke, that riches would cure a man of this disease of covetousnesse, if of any sin: and yet

ⁿ *Ge. 33.9.*
Esa's is

לֵיכָהֵן i. e. I
have much.

Jacob's

vers. 11.

לֵיכָהֵן

i. e. I have
all things.

we finde that men are the worſe
this way, the more they have of
the worlds goods; and fewell
will put out fire, as ſoone as ri-
ches will extinguish worldli-
neſſe. Thus we ſee the paſſions
of rich men are ſtronger after
riches, than of poore men. Wee
never read of any poore man
ſicke unto death for anothers
garden, as King *Ahab* tooke his
bed for *Naboths* vineyard. In-
deed, if other matters doe con-
curre, and there be a like porti-
on of reaſon and religion, the
poore man hath the advantage
of the rich. For the one his de-
ſire is to have to live, and there
is ſome limit and ſtint: but the
deſire of the rich is to thrive, and
there is no limit nor end of
that deſire. It growes all upon
fancie, and for certaine rich men
are in greateſt danger of all,
there being more ſnares in a
great eſtate than in a little e-
ſtate. Of all they love riches
moſt when it is of their owne

•Plat. de Just.
L3 r. Dial. 1.
Arist. Rhet.
L. 2.

getting, as wee doe bookes of our owne making, and men doe children of their owne begetting. A state too bigge is troublesome, like a shoe too bigge, which hinders our gate as well as a shoe too little. All, both rich and poore, high and low, are so farre covetous as they have not got power against it by the word and promise, by faith and prayer.

SECT. 4.

That covetousnesse is a dangerous temptation.

WE read of the deceitfulness of riches, *Matth.* 13. 22. Nothing cozens a man so much. Mengoe on, and thinke no hurt, & as long as they make profit, they are so pleased with it, that gaine is godlinesse to them: and we (naturally) doe so admire

admire the things of this life, that we thinke God would never give riches to us, did he not love us. Where we love we bestow our wealth, and we thinke that whom God loveth he enricheth, and whom he enricheth he loveth. And a common speech it is with us, that God hath blessed such or such a man: I knew (say we) his beginning, and how wonderfully the Lord hath blessed him in a short time, & raised him to a great estate; and thus for a time the hearts of wise men are set upon riches. And therefore when men come to see with Gods eyes, this proves a terrible temptation. For what wee are most vehement after, for that, when wee come to some ripenesse in grace, then wee heare a new note. That which before was scarce a sinne, nay almost a vertue, is now a sinne of sinnes. What I, a Christian, one bound for heaven, to be of an earthly minde! I thought I had

the love of the Father, because I had the world at will: but now I see, I feele, I finde to my cost, that such as love the world, the love of the Father is not in them, *1 Joh. 2. 15*. We cannot bring heaven and earth together. There is no mixing of heavenlinesse and worldlinesse. I am a man not worthy to look on God, or to have God look on mee, that have set so much of the world. Now I finde that men do bleesse the covetous, *Psal. 10. 3*. but the Lord abhorres them. And God hath given mee over to many other noisome lusts, to make this lust of covetousnesse to be noysome to mee. Ah wretched man, that have beene an idolater now for so many yeares, and have made a God of the shels of the Tower, and have even lost the life of grace for a little clay. And 'tis certaine, that this sinne, when once it comes to be seene in its true and right colours, will stare a man in the face,

face, and make an hideous cry in the conscience; and many a man hath beene even at the pit of despaire for sucking so after the world, it being a sinne so contrary to God and godhnesse: and the longer we are couened with the skill of hell, and held in the chaines of this corruption, the worse it is when the ulcer breakes forth; and it puts a man even quite besides himselfe. He cannot pray for the world: there is no entrance for the Word because of the world: he can relish no talke but of buying and selling; getting and saving is all his life: he is followed with many dangerous lusts; he growes weary of life and light: and yet all this while a man may stand amongst men for a religious man. A drunkard, and a very religious man one cannot be, but a worldly *Judas*; an earth-worme, and a very religious man one may be; I meane, one may bee accounted so amongst

mongst men: chiefly, if so be that we doe vent our covetousnesse, not so much in getting and haling from others, as in saving and keeping within the compasse of our owne; whereas a man may be extreame worldly, and is indeed most properly covetous, when hee is all for saving, and useth no unlawfull wayes to gaine and rake in from others. And this doth drench men in this earthly humour, that as long as all is but their owne, they thinke all well, and thus they grow secure (though not safe); whereas not to give when wee should, is as bad a piece of covetousnesse, as to get where we should not: and when things come to a reckoning, alas the day that ever Christian soules should tast of such bitter sance for seeking great things to themselves; and thereby they passe many a lamentable night when they finde out themselves to have beene covetous,

who

who did not once dreame of it. Saint *Paul* calls this sinne all that is naught. He can scant invent names bad enough for this wickednesse. *Idolatry*: What else? *The roote of all evil*; sets all lusts on fire: and lusts in beasts indeed are unruly, yet they are finite; but in men they are infinite. A Tentation. What else? A snare; and more, drowns men in perdition. Is that all? No, and in destruction too; cloyes a man with many foolish and hurtfull lusts. They thinke they have all the wit who can get money, but their lusts are foolish lusts. They take money to be a great helpe, but it fills a man full of hurtfull lusts; hurtfull to others and to themselves: for such pierce themselves. How? thorow (not with some onely, but) with many sorrows: yea, and worse yet, for it makes some to erre from the truth; and it had beene better for such never to have knowne the wayes of

(Hippocrad
Dem.

of God. By all which wee see what a great blow it must needs give to the Conscience of a man of God, when he once sees himselfe to bee over head and eares in this vice. Wherefore I conceive it to be a wise speech of the Apostle, *Fly these things*, 1 Tim. 6. 11. and of another, *The best coveting is to covet not to be covetous.*

SECT. 5.

How to bee convinced of covetousnesse.

IF wee will not convince ourselves to our comfort, God will convince us to our woe, and the Conscience first or last shall bee made to speake when wee have little list to heare. Wherefore it is good to be beforehand. We must be made to see it; better now than hereafter. Be not afraid: What if the

fight

sight of this sinne in the ugly face thereof, and in its particular colours will cost us some hot water? There is no danger, 'tis not the way to despaire: but to let all runne, to refuse to looke into the guiltinesse of this sinne, to bee afraid to account (now) with our consciences, is the way to bloody despaire hereafter, to hang in hell, and to hang perhaps too on earth, before such come to hell. Satan tells us, that *now* to doe it is the way to melancholy and despaire, that hee may the better fill all full of blood and fire *at once* hereafter. Bee doing now, and get to bee convinced, not onely negatively, as not to be able to deny it to be a sinne, and that we in many particulars are very faulty, but affirmatively to be set down in it, to affirme that it is a very great sin, and that wee have our hearts and hands deepe in this transgression. First, be willing to be convinced of the hainousnesse

nesse of this crime. Many indeed are willing to be rich, and would indeed be loth to bee covetous: but because rich they thinke they cannot be, except they be having and saving, therefore they thinke it fit and good to be neere: And for a world of particulars in buying and selling, they would leave them they say, were they convinced that they were covetous practises. Now they are not convinced, because they will not, nor because the case is not plaine enough, nor because there is not enough said to prove such and such courses in getting and saving to be notorious, and to favour strong of the earth, but because they are at a point not to leave them; and therefore they will not bee convinced; and this is, because (as the Apostle saith) *They will be rich,* 1 Tim. 6. 9. They are loth that their consciences should tell them that they live in sinne. And

And wee Divines doe assure men, that it is not sinne to them till they be convinced; this they catch at, and say that they are not convinced: but our divinity is, when they would faine bee convinced, but are not, not because they would not, but because they cannot; that in this case ignorance and *non-convincement* doth helpe. But now when these men are not convinced because they will not; as when the thing is plaine, and carries convincement in the mouth of it, in this case 'tis all one as though they did what they were sure were a sinne, and worse too: for their not being convinced hath much obstinacy and wilfulnesse in it; or at the best, this their ignorance comes out of too too much negligence. These help themselves with this, that they know some good Divines that hold such and such dealings to bee lawfull, as to set or sell money, to sell for day, to marry

Negligentia
addiscendi,
vel voluntas
non addiscendi. Du-
rand. l. 3.
D. 22. q. 3. n. 3.

marry for mony, to enclose and depopulate: but that will be no answer to the conscience of a man when it is opened. For there is scarce any sinne but a man may sinne it, and say hee is not convinced of it to be a sinne. For one Divine holds one thing to be lawfull, another good Scholar holds another thing to be lawfull; and so in the rest a man may picke matter out of severall Divines, some one for one thing, and some one for another, to dispense with almost every thing. Bee willing then to be convinced, and the Spirit will convince us that covetousnesse is a sinne, and that wee are all too too worldly, and that in this earthly veine, *in many things we sinne all, Jam. 3. 2. in all for the manner, in many for the very matter.*

2 Secondly, it is not enough to be convinced: we must goe further. Convincement of it selfe is no note of saving grace. The Di-

well fins against convincement,
and so doe all who sinne against
knowledge and conscience, and
such as sinne of malice: and the
sinne against the Holy Ghost is
therefore the worst sinne of all,
because it is cleerly and flat a-
gainst convincement. And
therefore to bee convinced is
good, if it come to good and
improve good; if we fall to mourne
and to forsake our earthly min-
dednesse: but if when wee are
convinced, we sin and grow ra-
ther worse than better, runne a-
way with the bit in our
mouthes, then our sinne is the
greater and our case the worser
because wee are convinced, it
shewes wee are growne head-
strong. Wherefore with con-
vincement wee must begin, but
we must not end with it.

3 Thirdly, use meanes of be-
ing convinced that wee are
worldly and covetous: as by
way of faith to beleieve it; be-
cause wee are borne in originall
sinne,

finne, and that this is a great
and a chiefe roote in our origi-
nall sin *to lust after the world*
is an hereditary disease, a sin
lying deepe in our nature; and
when men have not killed it, or
not crucified the world, the
world must needs be their God.
Diseases that we are borne with
are not cured with ease, as borne
blinde, borne deafe; so borne
covetous, borne worldly. There-
fore it is long ere one shall get
power. *I write unto you Fathers,*
that is, strong Christians, that
you love not the world, 1 Joh.
2. 13. that is, no one thing of
the world. So that a man may
be a very mortified man, a Fa-
ther, and yet be very subject to
dote on the world. So those who
have done nothing to speake
of in any particular man-
ner against this sinne of cove-
tousnesse, must needs be ver-
full without any more question.
Every man, and every woman
must say within themselves,

am a covetous man, a covetous
man, and the lesse I have felt
the worfe it is, and the more
covetous I am: and if I looke
not to it betime, I shall feele it
with a witnesse one day. Next,
finde out this disease by the
fruits of it; as thus: I can joy
when goods encrease, I can grieve
when I receive a losse in mine
estate. I can finde my selfe a glad
man when I have a commodity
to sell, if it be deare: if my ser-
vant, when he comes from town,
sell cheaper than before, then I
am sorry; if dearer, then I can
be glad. Oh this is very cove-
tousnesse. Againe, when a man
is loath to part with his money
to a good use; here is covetous-
nesse. Men thinke themselves
free, because they can poure out
their money upon a feast, upon
building, upon apparrell, upon
their children, upon worfe: but
say one can doe all this, a man
is but a true lover of himselfe: as
Luk. 16. 19. that rich man spent
royally

Job 31. 25.

royally on himselfe, he was not
 in debt to his backe or belly, yet
 a very churle. And *Nabal* could
 feast (saith the text) like a King
 yet for all that it was but a mis-
 sers feast. But if such an one can
 finde that a pound is ready this
 way, but Gods way (I meane
 to give to the poore, to bestow
 on a good use, a penny comes
 harder than a pound; here is co-
 vetousnesse. In the other case
 pride is stronger than covetous-
 nesse: but when wee can drop
 our blood as soone as our mo-
 ney when it is directly and im-
 mediately on God, this is to be
 covetous. This I finde in my
 selfe, therefore I am hard and
 covetous, and the end will be
 naught unlesse I mend my man-
 ners.

4 Fourthly, be convinced in
 affection, as well as in judge-
 ment, not onely to see it to be
 sinne, and a sinne in thee, but to
 hate it. Naturally *all the wayes*
of a man are cleane in his own

eye

eyes, *Prov. 16. 2.* And though we say wee are all sinners, yet when it comes to particulars, no men doe acknowledge themselves to be sinners. A covetous man thinkes all the world to be covetous except himselfe; hee hath reason for what hee doth, to make the most of his owne. He hath Nature and Scripture for it to provide for his owne: and Christ saith, *Let nothing be lost.* This hinders conviction in affection, in that wee love the sinne, because we love the fruit, the profit of it. The Law will convince the judgement; but it is the Gospel which doth convince the lust and the affection. The Spirit of love doth convince: it is the Spirit of power, *2 Tim. 1. 7.* and this comes not by the workes of the Law, but by the *hearing of faith, Gal. 3. 2.* to wit, by the Gospel. For by the Gospel wee fall in love with God, with Christ, with the promises. Now
a man

a man must love something that is better than the world, else hee cannot chuse but love the world. He must see a better commodity, a truer gaine in God, else he will let his heart goe after the earth : and hee is to take more delight in heaven, else hee will have his delight in the earth. No man can long hold together without some principall matter (at least in his conceit) to rejoyce in. For the reason why we do delight in such poore matters (as the things of this world are, being compared to the noble minde of a man) is, for that we have no better things to take delight in. Let us learne then to be convinced in our affection of love : first, that the matters here are not worthy our love : secondly, to know the things of heaven to be infinitely better : thirdly, to acknowledge a soveraigne good in them : fourthly, and to get an assurance and a sound taste of them.

them ; and then the world and the things of the world will taste but dead in our hearts. Sweete things spoyle the taste of ones drink : and there is a superexcellēt & a transcendent sweetnesse in the delights of the promises, which when wee have caught once, away then with earthly profits, treasures, pleasures, delights: All is but *dung* and trash, *Phil. 3. 8.* Honey, and the honey combe is nothing to the content and sweetnesse we finde in things above, *Psal. 19. 10.* Some delight in the sweetnesse of things, as younger people ; *David* tells them that the word is sweeter than live honey dropping from the very combs : others again are all for the gaine and profit that is to be made, as elder people ; *David* in the same place tels them that the word is better and more to be desired ; What, than silver ? No, than gold, yea than much gold (ever-
somuch hee meanes) ay than

D

much

much fine gold. 'Tis then because we have not *tasted* that the Lord is gracious, (1 Pet. 2.3.) that we dote so on this world. If we had tasted deepe of the *heavenly gift*, we would not bee so licorish after the world as we be, but would say with *David*, *Psal. 119. 103. Thy words are sweeter unto my taste than honey to my mouth.* And, *I am now become a stranger in the earth, hide not thy Commandements from mee*: doe not suffer mee to hide my selfe from them, but reveale them to mee (almost) whether I will or no. Look upward, and get acquaintance with heaven: Hunt after shadowes and flies no longer: bee for heaven alone. Wee strive to no purpose, and doe but beate the aire as long as we goe about to take our affection from things wee see, till by faith wee see better. Wee must have our heaven in heaven, or else wee shall set up our heaven here on the

the earth; see better things to be trusted unto, or else we shall make a God of this world, and trust to lying vanities rather than to nothing. The affection of love being thus wonne, all other affections follow after accordingly: and though the judgement should carry the affection after it still, yet alwayes it doth not. For the affections can tell how to bribe the judgement, and with their smoake to dazle the eye of our minde, and to woo away the last resolution of our judgement. For the understanding of a man is quicke, and turnes almost at an instant, and therefore to hold the understanding firme to the last it is excellent, to set our affections on things above, and *then the wayes of life will be above to the wise.* (So saith Solomon the wise) fooles be for things below, but wise men are all for things above; above the common strain, above themselves, above the

c Pro. 15. 24.

f Tert. de
prescrip. c. 9.
& 10.

g Matt. 6. 3.

world: they live in heaven. Let us then seeke (and f finde) the Kingdome of heaven, and for other matters, matters of the world, they will g seeke us. Fall in love with heaven, and the things of heaven, and then wee shall not love the world nor the things of this world.

SECT. 6.

How to be cured of covetousnesse.

WE must know that wee can never be so healed of it, as not to finde and feelee some bitter rootes of it, still ready to set our teeth on edge. Let *your conversation bee without covetousnesse.* What, simply? No covetousnesse at all! That cannot bee; but let not covetousnesse raigne. Let it not be in us in the guilt or in the power; in our consciences in the guilt, in our

our hearts and lives in the power. Be you as free from it as possibly you can, and when wee have all done, say, I am too too covetous still. Lord have mercy on mee; now I am leaving the world I am earthly still: now I am to be weaned I am longing to sucke the breast still: the longer I sucke the worse I am to be weaned. Christ must be our Advocate when wee have done all, else wee are gone, wee are undone.

I First, wee must know and confesse that wee can neither pardon nor cure our selves. Age helps against many sins; here it doth hurt. For to shew us that this sinne is utterly against all reason, when we are old and leaving the world, why then we are worst in raging love to the world: we then sing loath to depart with this earth, when wee see that a little will serve to bring us to our grave; and though we are ready to kisse the earth

for age, yet then wee are even sicke after the world; nothing fits so merry with us then as the world. One would thinke that when we have gotten that wisdom and experience as to find what the world is, *viz.* lighter than vanity, yet I know not how the hearts of good men do steale after the world strangely in their old age. Hence we see *Solomon*, and *Asa*, and *Uzziah* fell in their old age. Therefore it is certaine age will not doe it, nor will money doe it. For the more we have the more we desire to have. What makes us set so much of money? One would thinke if riches would cure any sinne, it should be covetousnesse: and many desire it to stay the rage of this affection; but wee see that the richer the harder, part with nothing, as in *Dives*; like children with mouthes full, and both hands full, yet they will rather spoyle it than give away any: & therefore 'tis out of
our

our hands to heale this sicknes. And many had made some cure but that they went about it by their own strength; & then we see the more we strive (leaving Christ out) the more covetous we are.

2 Secondly, wee must goe to God and to Christ, first to pardon it, and then to cure it; and wee must begin at the moare within: else if we lop off the acts and boughs, and let the roote alone, a ^h *ceasing* there may bee for a time, but no healing, no cure done. The love of money doth remaine, and spring up it will againe * seaven for one. By faith in Christ, and prayer to Christ sucke the poyson out. Say, Ah Lord, I am so worldly that I cannot tell what to make of my selfe, nor what to doe with my self. Help Lord, help quickly, take away the sting, ease my conscience; take away the strength, ease mine heart; wash away the filth, purge my soule that I may live in thy sight; and then (but

D 4 not

h Non est idem resurgere à peccato, & cessare ab actu peccandi.

Durandus
D : 8. q. 3. r. 1.

* Mat. 12. 43.

not till then) the Word and ordinances will be sweet and good unto my soule .

3 Thirdly, goe to the Bible set the Word against this sinne: the Word is as plaine as may be against this vice; yet wee see men passe plain places over: and 'tis no small marvell; for Christ was often upon it, that his Kingdome was not of this world. He did shun all earthly pompe on purpose: and yet how did the Apostles themselves dreame of a temporall Kingdome? and even then when Christ was pressing it hard, that his Kingdome was not of this world, yet then (I say) some of the chiefe Apostles would needs be great officers about him when he came to his Kingdome; and being reproved for it, and (I thinke) sorry for it, yet they were at it againe and againe, no fewer times than thrice. They did not see the plaine light, because it was an opinion that they had beene bred

bred in, and made for their purpose. Wee are loth to see what we would not have to be true, and to beleve things against our minde, bee the places never so plaine. And so it is with a world of particulars in covetousnesse. The word is cleare, and yet wee see how the Apostles themselves did not see the meaning of what the Lord himselfe spake very often in their hearing. Therefore the ^k Spirit must bee had and used, else all will not doe. The Word cannot worke it without the Spirit: the Spirit will not without the Word; both joyned together will doe the deed. The heart when it is set upon by the converting and convincing Spirit of God, will yeeld to the Word. A man shall finde that (as other finnes, so) this sinne of covetousnesse will dy and weare away, now some and then some. It cannot stand before the Word and Spirit of God. In drunken-
D 5 nesse

k Joh. 16.9.

nesse, and lasciviousnesse, and some other finnes, Reason may doe somewhat: and men doe thinke that a little drunkennesse is a sinne; but with most a little worldlinesse goes for a vertue: and Reason will plead hard for this sinne. What! men must live as others do: the world is hard, and men must doe as they may. There is no living as others do, that is, growing rich in haſt, except we do as others do. And till the hearts & wiſs of men be mastered by the Word and Spirit of God, a covetous man will have ſomthing to ſay. He will find one evasion, one diſtinction or other: and many heape up riches rather for that they would bee ſet off, and not left out, than for any thing elſe. *Charge* (ſaith S. Paul, *1 Tim. 6. 17.*) *them that are rich that they be not HIGH MINDED.* Men get a fat purſe to maintaine an high minde: But when the Spirit comes with its mighty worke, then *here I*

am, Lord, speake for thy servant
 heareth (1 Sam. 3. 10.); there is an
 end of disputing: Sathan him-
 selfe hath no more to say. No-
 thing under heaven can make
 the heart of man come downe
 but the Spirit of God. Men
 speake but too true when they
 say, that Preachers shall never
 perswade them from making the
 most of their owne, that they
 will never beleeeve such and such
 propositions which conclude a-
 gainst their profit. For all the
 preaching in the world with-
 out the worke of the Spirit
 cannot reach the heart of a
 man in any sinne, but chiefly not
 in this sinne, which hideth in
 the very bottome of the heart.
 If the ^m Lord perswade *Japheth*,
Japheth will and must yeeld,
 but not till then.

4 Fourthly, desire to bee par-
 doned and healed, that God
 may have the glory, that hee
 may have the praise of all; and
 then in the second and third
 place

m Gen. 9. 27.
 Illabi in ani-
 mam conve-
 nit soli Deo.
 Agnin. 3. 9.
 64. 1. 6.

place wee may come to the other ends, as that I may have rest in my minde, quiet in mine heart, and in mine house, and that I may finde a blessing from the Almighty; but the chiefe and maine must bee the glory of God: else wee serve our selves, and seeke our owne respects. Excellent is that of *Agur*, Give not poverty (so that God must give us to bee poore, else all the world cannot make us poore) lest I bee poore and steale, *Prov.* 30. 8. And what? bee fined? bee made to restore fourefold? bee put into the gaole? No, but lest I take the name of God in vaine: that is, cause men to think ill of God, to see me deny it to his shame and mine, that such a man (as I have shewed to bee) should steale (a base sinne). This is the way to bee cured: else if wee seeke our selves, or our owne soules quiet in it, and doe not begin with the glory and honour of God, wee are like

to

to lose our labour, and to be as farre off at the last as at the first.

5 Fifthly, pray hard against this disease. It will come and rise in our hearts amaine. The motions of it do so please, that they are up and past ere they are discerned, without great care. Wee are to pray to God to give us a sight of this disease in the motions of it, that wee may by his grace suppress it ere it rise to its height: and prayer will make us give over to be covetous; but pray in & with the Spirit, and the Spirit (as 'tis in the originall, Ro. 8. 26.) *lifts with us and before us* in our prayers.

συναντ
λαμβανει
ται.

6 Sixthly, let us exercise our selves in the acts of giving and lending. For sometimes it is a greater worke of mercy to lend than to give. Give much, give often; *Give* (not a little, but) *a portion to seven, and also to eight.* And, *To him that hath shall bee given, Matt. 25. 29.* that

o Eccl. 11. 2.

that is, to him that useth that he hath shall bee more given: hee doth not say hee shall HAVE more, but more shall bee GIVEN. In morall habits the act, and exercise, and use of those habits, doe intend and encrease the habits by the force of a customary use of the actions of those habits; as to enure on's selfe to temperate courses, doth encrease the vertue; and augment the habit of temperance, because there bee seedes of such vertues in our nature to be fetched out. But it is not so in graces, in supernaturall habits of Spirituall and Theologicall vertues. For they are of meere gift, by infusion from heaven, not onely in the habits themselves, but in the degrees and encrease of them, and not by eduction from any power preëxistent, or disposition coëxistent in our nature. Wee have of our selves no hand in getting or in encreasing spirituall vertues and supernaturall

naturall habits: only the promise is for us, that in case we do exercise our selves in the duties and actions of any graces, God hath bound himselfe to preserve them, to adde unto them, to encrease them, to put more unto the heape, and to cast in some more degrees of holinesse into the old store. We must then inure our hearts and hands to give. And *as it is a morall vertue*, it will encrease by the force and strength of morall exercise: and *as it is a divine quality*, so wee shall have more by the meere gift and promise of God. *The encrease is the gift of God,* 1 Cor. 3.7. Use makes mastery, and exercise doth make us doe things with ease and delight. There is nothing lost by giving: *We shall finde it*, saith Salomon, Eccles. 11.1. But when? *after many dayes. Cast thy bread upon the waters.* As good (say we) throw it downe Thames, wee shall never see it againe. Yes that

that wee shall one day. What if after many dayes? yet at last, and at the best it shall be found. How *many* the word saith not; but 'tis enough that we have a promise that wee shall be payed for giving, and for staying too. Were there no reward proposed & promised, yet this were enough to move us to give, for that it is an honor to be an instrument of Gods glory. We think it a great favour in case wee may bee for the honour of our Sovereigne Lord the King, albeit we gaine not a groat by it, but venture life and all: but now sith we hereby shall not onely be a meanes to glorifie God, but even in this life to reward our selves also, *Give therefore a portion to seven and also to eight.* Care not how much portion we give, nor to how many (in case wee begger not our selves by it.)

Oh but I doe best to keepe that I have against hereafter. Who knowes what dayes may come?

Ay,

Ay, because evill dayes are like to come on the earth, what therefore? hide all? give nothing? No, no, give the rather: for (saith Solomon, Eccles. 11. 2.)

Thou knowest not what evill may come on the earth: Therefore give liberally, it being the best way to provide against the evill to come. ^a Better it is (saith Christ often) to give than to receive. Wee thinke it better to receive a pound than to give a penny, and we are all for receiving: but it is farre better to give, better for us, better for such as doe receive. Yet we must not therefore give, because we would finde an increase by it in the later end; that were to serve our selves upon God, to give a purpose that hee should give us againe, and wee get by the bargain: but in case we should never see penny againe, yet wee must give, and give, and give our selves over to giving, and expect our reward in heaven. Now God

a AA. 20. 35.

in

b Eph. 4. 28.
A 2. 30. 34.

in a second and third place to help our infirmities hath promised us, that our seed shall multiply upon the earth. It is a sowing, and the more seed wee sow, the greater crop wee shall have, and wee shall have heaven and earth too, as farre as is good and fit for us to have, and for God to give: Ay, giving is so rare and admirable a piece of service, that such as have nothing but what they^b yearne, must worke a little the harder, that they may have to give to such as lack. And what if we our selves doe feeble some lacke, and are in need? yet we are like to meet with such as need more than we doe, and to them we must give somewhat of that we get by our fingers ends. Besides, this giving increaseth love, not only from them to us to whom we give, but chiefly from us to them to whom we do give. We doe truly and heartily love such as we give unto, more than they doe or can love us

that

that doe give unto them. For as wee hate such as the objects of our sin and wrong, to whom we doe any hurt, from whom we take any thing: as *a lying tongue hates those that are afflicted by it, Prov. 26.28.* so on the other side, we love those to whom we doe give, as the objects of our vertues. As our Creatour God loves us because he makes us, so we doe (as it were) set them up and make them; and wee love our children to whom wee doe good, more than they can love us. It is a blessed thing to receive when a man hath need; but 'tis a more blessed thing to give than to receive. ^c *Blessed* (saith the Prophet *David*) *is he that* ^d *considereth the poore.* What? to say, Alas poore man! the world is hard with him, I would there were a course taken to doe him good. No, no, but so to consider him as to give; to give till the poore man be satisfied, to draw out ones sheafe, ay ones very soule

c Psal. 41. 1.
d i.e. qui
præoccupat
vocem peti-
turi. Aug. in
Psal. 103.

c Psal. 41. 3.

soule to the hungry. But what if
 troubles should come? were it
 not better to keep mony by one?
 Mony will not deliver one. It
 may be an occasion to endanger
 one, to bring one in rather than
 to help one out of trouble: but
 if a man be a mercifull man, God
 will deliver him either by him-
 selfe, or by some other man or
 matter. Ay, but what if sicknesse
 come? why the Lord will streng-
 then him in the bed of languis-
 hing; and, which is a great ease
 and a kindnesse, God (as it
 were) - himselfe will make his
 bed in his sicknesse. Here poore
 people have the advantage: for
 they are they who can best make
 the beds of sicke folke, which
 we see is a great act of mercy, in
 that it is said, that the Lord
 himselfe will make their beds in
 their sicknesse: and there are
 none so poore but they may
 make the beds of the sicke. This
 made Saint *Paul* refuse to re-
 ceive, but ready to give. This

flood

Good for S. Pauls comfort: I have
(said he) *coveted no mans sil-*
ver, Act. 20. 33. Hee said not
that he had not taken any thing
from any man, but hee had not
loved nor coveted any thing that
was anothers.

Againe, we are not only to be
liberall, but in case there be oc-
casion we are to bee *munificent*
also. For he is covetous, not only
who is not liberall, but he also
who is not munificent. So they
were ^b commended by Gods
own pen who bought unguents
& costly spices to embalme the
body of Christ after the maner
of Princes and Grandies. There-
fore we must not only do things
for need, but for state and for ho-
nour; chiefly sith God is not
only liberall, but bountifull and
munificent to us. I speake of
such as are able; for we may not
stretch beyond our staple, and
spoyle all. I must not make my
selfe poore to keepe another
from being poore; throw my
selfe

^b Luk. 23.

c Mar. 12. 43³
44.

selfe into the same degree of need, to helpe another in and against his need. The widow who cast in all that shee had, binds us not by her example, because what shee did give, shee gave it rather to and for the service of God than to the poore: it was to Gods boxe, not to the poores boxe, shee gave all that she had. So that we may give all to maintaine and hold up Gods worship, but not so in giving to the poore. Her example was admirable to free her from covetousnesse, who could part with all for, and to the Lord; chiefly shee beeing a woman, a sexe through the weaknesse and feares of that sexe, more subject to be covetous then man. Howsoever when the case doth require, and our estate will beare it, we must not onely be liberall but munificent: which is not onely an higher step in the same vertue, but another superiour vertue of another kind: for liberality and munificencie

munificencie doe differ in the *species* and very nature: they make two vertues, not two degrees of one and the same vertue. To conclude, the rule is, that an excellent and ready way to be able to get mony out of our owne fingers, is to accustome our selves to give much and often. And as corruption and custome meeting together, worke very forcibly in sinnes; so in duties, where grace and custome joyne hands, there we finde the worke to be done with delight and ease; and such prove at last to become to bee *givers without grudging*, 1 *Pet.* 4. 9. Liberality is a vertue which onely of all vertues is above envie. Some do discommend such as are just, but all commend the liberall and bountifull man, because all may get by him; and therefore we have the advantage of it, that we may study to shew our selves liberall, and not bee vexed with the evill eye of any, but rather have

have thanks from God and man: therefore give without grudging, and (as *S. Paul* hath it, *Rom. 12.8.*) *with cheerfulness, and of a ready minde*, *2 Cor. 8.19.* and if the minde be ready the purse will be ready.

SECT. 7.

Why, and to whom wee must give.

TO all, but chiefly to the poore, such as are in need: and need in a case, or in some one particular point may befall a rich man. But when they doe make their owne need, and through pride or folly doe occasion their owne occasions and wants, and do desire that wee should give or lend, here we are to withhold, and not to feed the lusts & humors of men: For in such diseases ranke feeding doth hurt. But when there is a true

nd true and reall need which God
out makes, and they themselves doe
it, not make, and cannot of them-
se, selves put off; here wee are to
or. give and spare not. Give to them
dy that need, to keepe them from
need, and so by consequence from
fin. For who knowes what need
may force a man to doe? Now
need is not onely for the belly,
but for the backe also, ay and for
firing also. Wood was a won-
der f heretofore to be sold at a
rate, but now poore people have
most to doe to get fire. For
they may get a small piece of
money to buy a loaſe, but cannot
get ſo much together as to buy
and get home a load of wood.
Besides, there is an uſe for a
poore body to aſke a piece of
bread and an old garment: but
to come to ones doore and to
aſke for a faggot, a billet, or ſo,
were ſtrange. And therefore it
were to bee wiſhed that men
would ſhew their mercy in this
caſe, to provide for poore people,

E left

f Lam. 5. 4.

lest they steale and take the Name of God in vaine. Neither must we take delight in it when wee have occasion to save ourselves from giving, if there be any occasion come in why lawfully we may, and (perhaps) we must forbear (as not to give when wee see them cast it away on drinke) : but a liberall heart should take it as a crosse; and wee are covetous and out of the way, if we finde that our hearts are glad that we have just occasion (at this present) not to give, and so may (as we thinke) save our money and our consciences also : this is covetousnesse. As also when a man doth give because hee dares not chuse, but gives to a poore body for feare of his owne conscience, and would rather than any thing that his conscience would give him leave not to give, but to get and save as others doe : here is too much covetousnesse; and therefore when we meete with

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fit

fit men, wee must bee glad that
 wee have meanes and occasion
 to give to seven and to eight :
 y and in cases that bee there-
 after, we must give beyond our
 ordinary ability ; give even
 almost all away, as ^g Christ inti-
 mates, to a cup of cold water :
 and there is none but hath a dish
 of water to give ; yea cold wa-
 ter, as not to be able to be at the
^h charge of heating of it. If it be
 but a cup of cold water in that
 hot climate, it is accepted, in
 and through the promise which
 is Amen in Christ. Heaven is to
 be had for little or nothing, for a
 sigh, for a ⁱ cup of cold water.
 Wherefore it is a great gift of
 God when a man hath a free
 heart, and can bee master of his
 purse, and can turne that he hath
 the right way : it being conside-
 rable that the Lord is sayd to
 punish in all the Parables of
 that nature in the Gospell, such
 as do abuse their substance ei-
 ther in too much wasting or spa-

^g Mat. 10. 42.

^h Quod lig-
 num non ha-
 buerit unde
 calefaceret
 aquam.

^{Aug.} in Ps.
 125.

ⁱ Aug. hom.
 13.

k Suus cui-
que modus
est, tamen
magis offen-
dit nimium
quam parum.
Cic. de Orat.
l. I.

ring; albeit our greatest dan-
ger doth lye in sparing: this
being also proper to this sinne of
covetousnesse, that whereas in
other vices the ^k excesse is har-
dest to cure, here the defect is
most incurable, it being by
oddes more easie to cure a wa-
ster than a saver; and the rather,
because it doth partake much of
frugality, which is a vertue wee
all admire.

SECT. 8.

*A removall of such shewes as
men have why they may
be worldly.*

1 Jer. 17.9.
כפ ופ &
שונ im-
port crook-
ed, crafty,
deceitfull,
wretched,
desperately
sicke unto
death.

THe heart of man is ¹ de-
ceitfull and wicked above
all things, and the wit of man is
active to excuse or defend
what ever pleaseth us. If wee
cannot say, it is not done,
then the next is to say it is no
sinne, it is rather a vertue than a
fault.

fault. Thus wee see how sinne makes men to fall into errors a purpose to quiet the conscience. As ^m Herod fell into the heresie of the Sadducees, that there was no being after this life, that death did end it selfe and all, and that there was no pleasure nor paine after death, and all to stupifie his conscience for the murder of *John the Baptist*. Thus men make it their religion to be irreligious, and pretend conscience in their owne divinity, and all to be of no conscience at all. So doth this sinne of covetousnesse: it makes men coine false Doctrines a purpose to get or save money: as usury to be no sinne, to sell for time to bee no fault, to make the most of ones owne to be frugality and thrift; to suffer nothing (no not the paring of ones nailes) to be lost, is to follow the counsell of our Lord Jesus. So the Pharisees made it a matter of conscience that ⁿ children should starve
 E 3 their

m Mar. 8. 15.
 Matt. 16. 6.

n Matth. 13.
 4. 5. 6.

o Mat. 22. 17.

p Mat. 23. 14.

their owne parents to give to their boxe. So the o Pharisees would most willingly pay *Cesar* his due, were it (forsooth) a thing lawfull, fith it was once dedicated unto God. And thus when it was covetousnesse they would faine have it seeme to be conscience; which made them question the lawfulnessse of paying tribute unto *Cesar*. But fie upon that branch of covetousnesse, which stinks as bad as hell, when under a pretence of p long prayers, they would like a whale devoure whole houses. Of whom? of widowes: not of virgins or wives, who were under cover of their parents or husbands; but widowes, weake for their sexe, and lying open to their spoile, because they have what they have at their owne disposing. And who be they who thus devoure and eat up widowes? why the Scribes and Pharisees, the great Rabbies of that age, who used in their Pulpits to preach.

preach against covetousnesse in others: (a great & aggravation of their sinne.) And what did they devoure? not their money and purses onely, no nor their beds under them only, but their whole houses. And why must they sweepe all thus? *Under pretence* (saith the Text) *of their long prayers: i. e.* making them beleeve they should have great benefit by such long prayers; in-
 somuch that all that ever the widowes had must bee all little enough to make them amends for the good they should receive by their prayers. Thus they made whole houses the price of their prayers, which hypocrisie of theirs made their sin the greater; *and they did* (saith Christ) *receive the greater damnation.* Let him goe then for the worst of covetous men, who makes religion a meanes to devoure others, and a cloake for his covetousnesse. And againe, there is a vile deceit, when wee

q Rom. 2. 21.

will bee very mercifull, and give something liberally, a purpose because we thinke God will take notice of us, & blesse us, and make us rich. Thus men abuse God and honest dealing, a purpose to serve their covetous dealings. We must then beware that religion be not made a cover for our covetousnesse, and that wee doe not say or thinke that it is conscience, when it is covetousnesse and nothing else. And this deceit such are most subject to, who are religiously given. Many pretences else men catch at to cover this filthy cup; as to have wherewith to doe good to others, whereas the more a man hath, commonly the lesse good he doth. Christ and his Apostles did most good this way in providing for poore people and poore Churches, and yet they were poore. For 'tis the love (not the lacke) of money that makes men Churles; and the more money wee have the more

more wee use to love it, and the lesse willing wee are to part with it. Moreover, it is foolish against Gods Law, say they, to give to beggers: And why? There must (saith the text, say they) be no begger in Israel: But where is that text? not in the Bible that I know of. 1 Sam. 2. 8. wee reade that the Lord lifterh up the *begger* out of the dunghill, and so should wee: where the hebrew signifies begger as begger is distinguished from poore: and the greeke word in the New Testament, which is commonly translated poore, signifies * begger properly and strictly. *The poore* (i.e. the begger) *you have alwayes with you. Lazarus* a begger, *Bartimew* a begger, and others were beggers. *David* saw none for his time onely. And againe (we say) we desire to be rich, not so much because wee love money, as for that we would not be burdensome to others, and are loth

Es

to

* Mat. 26. 11.

Mar. 8.

Tert. advers.

Marcel. l. 4.

c. 14.

to be beholding. 'Tis good not to be burdensome any more than needs wee must: but rich men be usually the greatest burdens of all, and it is pride that wee would not bee beholding to others; whereas wee cannot live without being beholding one to another: and generally rich men are more beholding to poore, than poore to rich, and poore men may live without the rich better than the rich can without the poore.

2 A second colour is, that they may have to live, and to bring the yeer and world about. Now if we would turne our desire of living into a desire of living well, this would not be. For wee all doe desire to be here for ever, and we are in our thoughts immortall; for there is no man so old, but thinkes he shall live a day elder; and he that thinkes he shall live a day longer, doth upon the matter thinke he shall live ever, and never dye. And hence

hence it is, that our desire of having riches (wherein we thinke our life consists) doth prove immortall and infinite.

3. A third error is, that men doe thinke that their happinesse doth consist in the pleasure and voluptuousnesse of the body. Now these lusts cannot be content with a little, but are without measure, and in a man worse than in a beast. Hence they are apt to study to heape up riches without all stint, that they may have wherewith to serve the turne (not of grace, not of nature neither, but) of sinne and Sathan. Pleasures *necessary* are satisfied with a little and with ease, being content with things easie to come by: pleasures *not necessary*, though not sinfull, we need not trouble our selves much about them: but for delights *carnall* and sinfull, there is no stinting of them, no need, no use of these; they are a burden to nature it selfe, therefore they

they are to bee rejected. Thus we see how and why men do not referre money to its right end, but referre all to the getting and saving of money, as to the end of all; and men do make riches to be all in all, and a man is said to bee made when hee is made rich. The glutton would needs bee in his change of suits every day, and fare sumptuously every day (though to fare thus every day tooke away the sense of it). Now thus to weare, and thus to fare are costly ware. Such lusts will aske great cost and charges. Again; rich men thinke of living many^r yeares, and so do heape up much wealth to provide for so many yeares; and that night when they are plodding in their beds how to be richer, death comes and their thoughts perish in that very day.

Luk 12. 19.

Ps 148. 4.

4 A fourth deceit is, that men doe thinke that they doe so esteeme of a penny saved, because they have many children, and

and were it not for their children to breed them, and to marry them, they would not care so much as they do for the mucke of this world; whereas the truth is, that they get money for themselves and their owne lusts, and not for their owne children. A world of particulars do cleare this.

1 First, we see men that have no children are more covetous, and stand more upon a penny, then such as have. Neither doth the life of children consist in their riches: wee dreame so indeed; but riches and the care of riches doth cause death: and what a madnesse is it thus to bee foolish after riches to prolong when it doth shorten life? Such as have children about them are forced by necessity to part with money to provide necessities: and use makes them the more willing and able to part with that they have. Whereas they who have no children

children are all for saving: they are put to it but seldome to lay out any thing, and therefore it is death to them to see any thing goe out of their fingers.

2 Secondly, such as have children, and while their children are young, doe say and thinkethat all their raking and covering is for children, yet they breed them not the best, but the cheapest way; and when once their children are growne up, can part with nothing to place their formes: would faine marry their daughters, but for their blood they cannot abide to part with an answerable portion, not because they have it not, but because they have not a heart to part with it, and so suffer their daughters to passe over the flower of their youth in great and fearfull discontent. The marriage of the daughter must stay for the purchase, not the purchase for the marriage of the daughter: and when the heire

1 Rom. 7.36.

heire is up, he is sold rather than married; a great portion is all in all, and the father must have it: so hee is paid many times more than all is worth hee parts with to his sonne.

3 Thirdly, such as say that all is long of children, yet marke such, and if one or two of fixe or seven die, they are rather more covetous and hard than before. There is so much saved, and some necessary laying out barred, and the more one doth save, the more he may still. The rich ^u churle that was as covetous as ever hee could hold, had no children: so meanes the text by these words, *Then*
 * *whose shall those things bee which thou hast provided?*
 So that Hold-fast spoken ^x of, who was never satisfied, had no child nor brother. And therefore 'tis a meere mistake for men to thinke they save the paring of their nailes for their children, when wee finde that
 this

^u Luk. 12. 16.

* Vers. 20.

^x Eccl. 4. 8.
 Psal. 39. 6.

z Qui hoc morbo premuntur, & vitam parentum senum graviter ferunt, & dulce illud, & naturæ suavissimum liberorum donum, grave & molestum esse censent: unde factum est, ut multi

sterilitatem uxorum emerint, ac naturam orbam effecerint, qui etsi filios non interfecerunt natos, attamen ne omnino nascerentur effecerunt. *Chrys. Hom. 29. in. Matt. 3.*

this z wicked humor doth not onely make brother sicke of brother, sister sicke of sister, children sicke of their fathers, but even parents sicke of their children: and the best comfort that many parents have when their children are dead and buried is, that there is one cared for, and so much saved.

SECT. 9.

A tryall of covetousnesse in us, how farre forth it may bee said to prevaile.

ALas the day, it is wofull to see how all sorts of men deny themselves to be faulty in this sinne, wherein they are most faulty. Aske the young man, & he knowes not what it means to be covetous;

covetous ; his toy takes him another way , hee wonders what you meane to aske him any such question. Aske the aged man, and though by reason of feares and melancholy he is most subject to this disease, to make his riches his maintenance, his *a strong mountaine*, yet he denies all, and he (forsooth) hath but a little time to live, and a little will now serve his turne, sith he is even at his journies end ; and why should he be covetous *now*? it is too late now. And indeed because he is now past getting, therefore hee is now the more eager after saving ; and yet he must not bee thought to bee worldly (not he.) Come to the poore man, and what should he be covetous of? Alas, he hath little or nothing about him. Come to the rich man, and he hath enough (as he saith) and why should hee bee covetous? though 'tis but from the teeth outward that hee saith *hee hath enough*,

a Psal. 30. 7.

b Luke 16.

c Suet. in
Nero. c. 30.d Luke 16.
23.

enough, who hath never enough; and the more he hath, the more he would have: and looke how many thousand he hath, so many thousand he wants. This is not *Jacobs* enough, but *Esaus* enough, which albeit in the English the word (enough) be in both, yet in the originall the words differ; which shewes that the sense in those two brethren was different also. Some purge themselves, for that they cannot spend with the best; but this is nothing: for the^b Churle of all Churles could and did finde in his heart to fare royally, and spend like a young Prince on his back and belly; and like another^c *Nero* he was in his change of apparrell, a new suit for every day, and yet a covetous wretch, a meere earth-worme, not a crumme for *Lazarus*. Others thinke they stand cleere, because they let others alone with that which they have; but this serves not: for *Dives* is in^d Hell, and his

his enditement did passe against him, not for taking any thing from any man, but for that he did not distribute of his owne to the sicke and poore. The truth is, we are all too worldly given, and this sinne is in us all, we are more or lesse all of us sick of it, and we have need of a Redeemer, and to stand under mercy for the pardon and cure of this sinne; and he that saith he hath no covetousnesse in him is a lyar, and if he persist in this conceit after conviction, farewell to him: this canker will gangren his soule, and eate him out for ever. Wee must all cry him mercy, and confesse our selves to be guilty; but yet all are not totally under this corruption: where it is and reignes, there the estate is naught. Where it is, and molests indeed, but reignes not, there the estate is good for the maine, and will grow better; there is comfort and hope, and such are in Christ, and

c Luke 16.
ver. 21.

and may and shall come to good.

But how shall I know whether it reignes in me or not?

1. First, if I use all the means to be convinced, that such saving is covetousnes: though such a man hath much neernesse in him, yet the sinne is not imputed to him; it reignes not because he sees it not. Many will take nothing frō others, because they thinke it the way that others shall take nothing from them; but yet they give nothing to others, and thinke no hurt of it for want of light. They see that to be a sinne to take from others by way of injustice, but they see not this to be a sinne not to give to others by way of mercy, it being much easier to bee convinced of a sin of commission than of omission. In this case it reigns not for want of sight, sith the want of sight is not for want of will to see it to be a sinne, but for want of light.

Secondly,

Secondly, if grace doth make us grieve at the heart after wee have played a covetous pranke, and failed in our duty this way; but when we have done what we ought in giving, and parting with some of what we have, Sin and Sathan cannot make us sorry; or if we feele some sorrow *out of our flesh* for parting with our goods, yet we reflect upon our sorrow, and this sorrow for doing a duty will cost us much and much sorrow: Here covetousnes is indeed, but is not in its reigne; it is in us, but we are not in it. In this case we are in the Spirit, not in the Flesh, albeit wee have much, yea too much flesh in us. Here we may cry, Victory, victory.

'Tis danger the sinne doth reigne,

1. First, when a man doth make much of such phrases, and lickes his lips at such places as speake of frugality, and have a shew to excuse his sinne; but places

places that are flat against him, and cleere against his sinne he cannot abide, and would bee glad if there were no places in the Word against covetousnes, and had rather than any thing God had not forbidden this sin, and were he to make a Bible, he would leave covetousnes out, that he might enter upon all covetous practices, and his conscience sit at quiet. This is a bad signe.

2. Secondly, when a man (forsooth) prayes against covetousnes (what else ?) but never prayes that hee may be liberall and bountifull. This shewes too much bad bloud.

3. Thirdly, when a man doth use means to increase his greedy desire ; as a man may be said to be a drunkard in a high degree, when a man doth use meanes to provoke himselfe to drinking, and to tice downe his liquor. So when a man doth nourish and feed his covetous humour, doth

not

not set against it, but doth all for
it, as to take all our delight up
in covetous talke, in covetous
company: and in this case it is
past question, but that covetous-
nes for the present doth master
him, and reigne in him.

4. Fourthly, when covetous-
nes doth grow against the means
to cure it, then all is like to be
naught. We say a disease is past
cure, when it is ^e worse, and the
party is sicker after the use of the
physicke which doth use to cure
it. And so when the meanes,
which should, and (were wee
ought) would cure covetousnes,
doth rather occasion the sinne to
be more strong, and ripen the
humour; here covetousnes is in
its power: the more the Mini-
ster doth labour against it, the
more we *labour to be rich*. God
doth correct us, and let us bloud,
and yet wee grow worse; hee
crosseth us in some losses in our
goods; we lose them a purpose
because we love them, and yet
we

e Mar. 5. 26.

f Pro. 23. 4.

wee study not how to be more mercifull and pittifull, but how to licke our selves whole againe by saving, how to picke up our crummes again by being neerer than ever; whereas the blow was given in our estate to chastise us, because wee were too neere before. Again, God comes neerer, takes away a wife, a child, because wee say we are *hard*, a purpose to provide for wife and children: and do wee mend upon it? Alas no, but ten times *harder* after wife, or child, or children are dead. We become more covetous, and stand more upon a penny than before. The fewer children the lesse expence, and wee become more troubled for expences, and all our care is to spend lesse and lay up more to the heape still. This is worst of all, when wee are instructed and corrected too in the very kinde, and yet *will not learne righteousness*, Isa. 26.9. This is a dangerous case, and

and such are in danger to be eaten up of the world, and to be choaked with the cares of this life. But where the meanes doe prosper, & do weaken and lessen the disease, though it bee but a poore little at a time, and there is ever a striving and a groaning that wee come on in liberality no faster, and we are troubled that we can be no better in this matter, and yet doe stay our hearts, that Christ dyed for us, and did do better, and that in him there was no covetousnesse: there is matter and cause of comfort. Humbled we must be, because there is so much covetousnesse in us still: but comforted we may be, because there is no more.

F

SECT.

SECT. 10.

*Helpes against temptations and
doubts arising from co-
vetousnesse.*

WHen a man is once a
thorow Christian, and
growne ripe and strong in faith,
the passions and humors of co-
vetousnesse will pay him home.
What, thou a Christian! Is there
any hope that ever thou shouldst
come to heaven, that hast such
passions of love, and affection to
the earth? And sure it is a base
humor, and fights strongly a-
gainst the principles of our faith,
that wee that professe heaven
should practise so much of the
earth: and our motions to, and
in this veine doe trouble us the
more, because they move with
too much consent and content.
The way to settle the heart is:

1 First to consider that more
or lesse, there will be some dregs
of

of this disease in us all till wee die. Nothing will kill this disease quite but death. It is a sinne that lies so close, that the elder we grow, the more it will worke upon the advantage of age, and we must discontentedly be contented to be exercised with it while we are here: and what is in all, we must beare it when we feele it in us. Are we better than all the world? wee get some advantage out of Reason, some out of age, some out of example against some other sinnes: but for covetousnesse, Reason (as it is in us) is for it; age is a friend to it; and for example, all the world is sicke of the world. As for religion, the power of it is as much against this sinne as any, but the profession of it may stand with it as long as it keepes within the bounds of lawfull contract: (but a man may bee very covetous in keeping and holding his owne together). And for *shame*, it daunts other sinnes; but for

this sinne it hath the voice of the time, and applause of the world, and therefore wee must not be out of heart, but thanke God that we have a minde and an heart set against it.

h 1 Joh. 2. 15.

2 Secondly, a man may come to some good degrees of much faith and sanctification, and yet bee too too worldly, love the world, and the things of the world too much. They were ^h Fathers, to wit, not children, but men in Christ, to whom Saint *John* gave counsell not to love the world, nor the things of the world. So that a man may bee a Father in Christ, and yet love the world too much. The Apostles were poore, and so had an advantage against covetousnesse; were bred up at Chirsts feete, were at his elbow, still heard him speake much and often against covetousnesse, saw him in a poore estate in his own person, trusted one that he knew to be a theefe with the keeping of

of his purse, lived in a time of persecution, stood in danger of their heads every houre, and yet i Christ saw what their disease was, as it is plaine by the physicke hee did prescribe them, *Take heed and beware of covetousnesse.* He doubles his words, to shew in what danger they were of this disease; they had the roote of it in their flesh. And he doth not bid them take heed of it, as though they had no covetousnesse in them at all, but he meanes they must take heed it grow not upon them, that it bring not forth fruit, cursed and bitter fruit. So that wee must hold up in the midst of all that Sathan can object against our estate, by reason that wee are yet so worldly; for that better men than wee, who also lived in freer times, were pestered with this disease: they are in heaven, and so shall wee bee. Alas; our dayes are dayes of peace and plenty, and wee know not what such

i Luk. 12. 15.

tempests and sorrowes meane as the Apostles did runne thorow. And therefore it is no marvell in case we be followed with this sorry guest worse than they were. Answer all with this, Others did well, and came to good for all this disease; it did not damne them, it shall not damne mee.

3 If wee have asked our pardon, we are safe. For sinne pardoned is as no sinne. And what if wee fall into the acts of it a-fresh, and the same acts too? that is not to be wondered at so much in this sinne, sith it is in the habite within, a sinne that is as much naturall as any, and stands in motions within rather than in acts & actions without. Say, I have asked pardon, I doe beleeeve my pardon, I am safe.

4 Fourthly, if we have power against it. What power? not such as wee would have, nor such perhaps as some others have. What of that? *k David* himselfe was faine to pray hard that God would

would encline his heart to his Law, and not to covetousnesse. It serves to comfort us, if wee have an heart that can hate it, and a judgement that can condemne it. For the power of sinne stands in the love of it. If wee love it not, it is enough: For love will have its way at the last. In case then that wee hate it and abhorre it, and the oftner the motion is made, wee reject it the more, and the faster it comes upon us, wee doe hate it the more, and had rather than any thing wee could rid our hearts more of it than we do, all is well. This is enough to carry us to heaven. And what if sometimes wee are in a maze, and do study, and plod on in covetous pranks a great time, and feele no actuall opposing within all the time? (actuall, I say, for virtuall opposing there is) yet if after wee come to settle and to thinke of the matter in cold blood, we groane, and doe looke

backe on our owne thoughts with great indignation, happy wee, we are not to bee called covetous men. It is not the often comming of the assault and motion, but the end and use of it which comes after, that shewes all. It may bee it is suffered to tempt us often that wee may conquer the lust often.

4 Fourthly, desire to be dissolved, and to bee set free from this choaking sinne; a signe of great hatred against a sinne is, when we had rather die than be pestred and haunted with such a ghost. 'Tis a devill, and it will fright a godly man: 'tis an Angell of light somerimes, and preacheth to us that it is good to save, a vertue, a duty to have wherewith to doe good, to provide for ones owne, to leave somewhat to children: and therefore if ever we cry out with *S. Paul*, let it bee in this case, I desire to be ¹ *let loose*, to be free from

1 Phil. 1. 23.
ἀναλῦσαι,
solvere nau-
tarum instar.

from this sinne, and to bee with
Christ Jesus. We can sigh after
death to bee free from crosses,
but not from covetousnesse. We
rather would live to feed this
disease, and to get more goods.
Ah cursed companion! Ah dan-
gerous snare! Learne of Saint
Paul, who did not desire to die
to bee free from persecutions:
he did rather glory in them, and
desire to live that he might suf-
fer more; but hee did desire to
die to bee free from sinne. Wee
desire to live to sinne longer, he
to die to sinne no more: ^m *Ah*
wretched man that I am, who
shall free mee from this body
of death! Ah wretched man,
who shall deliver mee from
this sinning sinne! Hee that can
say this, is in a good estate. When
covetousnesse and saving doe
please, there is great danger:
when it doth vex and disquiet
ones minde, *not by reason of the*
cares of it, but the guilt of it,
such a man may live and die up-

m Ro. 7. 24.

n This reflecting on our selves for loving the world is the greatest hating the world that is, for it is infinite as all reflect. acts are infinite one upon another still.
Scot. Coll. 6.

on it, and venter his soule on it, that hee shall goe to heaven. I speake not that it is lawfull to wish for death simply, but with a tacite submission to the will of God; nor to bee set free from the troubles, and feares, and cares of this sinne, nor that we would not conflict and wrestle any longer; for this were to serve our selves, as not willing to bee at any paines, or to beare any sorrow: wee must rather bee content to be in the combat against sinne as much, and as long as God will have us: But now to desire to be rid of this corrupt affection in hatred to it, as it is a sinne; and though wee feelee some carnall love to the world in us still, yetⁿ we doe not love this love, but hate it most extremely; and wee would rather than our lives bee gone hence, that we might sinne this sinne no longer; for that it hinders us like another clogge in doing God service, and makes us that wee cannot run the way of

of Gods Commandements, and as it is a great and foule dishonour to God : In this sense hee that can desire to be dissolved, to be where covetousnesse is no more, that man is in an happy case ; and that chiefly, if that we be such as do much feare death, and the feare of death be strong in us ; and yet we had rather die than sinne, and doe rather chuse to die than live that we may be freed from this lust : for certaine here is great power against covetousnesse. But for a man who doth not much feare death, for such an one to wish to die rather than to live in this world among so many worldly lusts, is good, I confesse, but not so good a thing, nor so good a signe as it is when one is more strongly afraid of death, and yet death is nothing to him, but doth rather seeke it than shunne it, and all because of this sinne. He feares death very much, but hee feares this divell covetousnesse much more. Here
is

is faith : here is a picture of liberality.

5 Lastly, if we can pray against this sinne, and the fruite of it, that wee had rather bee poore than covetous, have nothing than love any of the things of the world, and not for forme, but from the heart, can begge of God pardon and power, then we are not in any danger, by reason of the law of this sin (yet) in our members. Many would faine be rich, but would not be covetous, and doe pray against the sin, but not against the desire of riches. They dare not say as *Agur*, Give mee neither poverty nor riches, *Prov. 30.8.* Alas aske these, and they will tell you, that they doe thinke that they cannot possibly be rich except they be covetous, and that there is no thriving without it : & yet they will pray not to be covetous, but yet they hold this fast, that they would & mean to be rich; whereas it doth imply, and it is in our English a contradiction

contradiction to say *P I will bee rich*, and yet not couetous. And therefore if wee meane to have ground of comfort, wee must pray against the sinne without all reservation, and leave it to God to dispose of us and our estate for outward things, as hee pleaseth, and say, Lord, rather than I should bee couetous give mee not riches, ay take riches from me, so thou take couetousnes away from me withall. This is right, and hee that can pray so, and doth it from the heart, his heart is upright, and God will bee his friend, and comfort him against all his inward sorrowes, which doe so urge him, for that hee feeles couetousnesse worke so mightily in his flesh. Many feele no trouble, for that they are ignorant, and doe see nothing, and doe thinke well of it that their heart is after the world, they thinke they doe God good service to gather riches together;

p 1 Tim. 6. 9.

ther; but this is a dangerous depth of error. But for us, let us see it (if any thing) to be a sinne, and a mighty sin. Let us feele it, and spare not to worke much upon our hearts with godly sorrow. Let us see that wee pray, and lye at God against it day after day: and then when Satan saith, Thou art not an upright man because thou art covetous, answer, I am, I am: for covetousnesse hath not me, though I have too much of it; it is in mee but not of mee. I hate it, I pray against it, I take physicke against it; It is not in mee in power, and I care not how soone death doth come, that it may not be in me at all. I with *q* David have vaine thoughts, but I hate them; and that is enough.

Object. But I see many can part with their money better than I can.

Ans. I On themselves they may, but not on God; and this proves nothing, sith thou canst

part

part with as much or more. than they, on the Lord.

2 On good uses also perhaps they doe giue more than thou dost, who are yet carnall men, but it is to be seene, to be praised and commended of men, it is not to be seene and allowed of God: and therefore the left hand must know what the right hand doth, else nothing will drop from them: But now though we cannot give so much and so often, yet that we give is as in Gods sight, and in the feare and to the glory of God; and we take all occasions that are offered in secret, and one hand shall not bee acquainted with what the other gives: here lesse given comes to more, sith it is to serve God, than more given when it is given to serve our selves: and a man is not more willing to serve himselfe in any thing more than in reaching to himselfe the praise of men: and wee dote more after the praise
of

of men to be counted and called *liberall, mercifull and bountifull*, than in all vertues againe whatsoever.

CHAP. IV.

Of Lying.

SECT. I.

The greatnesse of the sinne.

GOD is not onely true, but truth it selfe, and to lie is a sinne contrary not onely to the revealed will, but after a sort to the nature of God: I say (after a sort) for properly God being infinite, and there being nothing infinite but GOD, nothing can bee contrary to the nature of GOD, sith nothing can be contrary to that which is infinite, but what is also infinite. Besides, one thing can bee properly contrary but

but to one thing. Whereas therefore lying is contrary to veracitie and truth in man, it cannot in strict and proper speaking, be said to be contrary to the nature of God too: but herein we speak after the common manner of men; and thus we meane when wee say that lying is contrary not onely to the expresse will, but to the nature of God.

God can kill though he cannot commit murther. Hee can command us to take away, as the life, so the goods of another, he being Lord of life and all; as hee did the Israelites to take away the jewels of the ^r Egyptians (though perhaps these jewels proved after a snare to them in the matter of the ^r golden calfe) but yet *God cannot lye*, nor give command to any man to speake that which is false: in many other finnes the act is good, the obliquity is naught, here in a lye the very act is an obliquity; a false matter is a lye, bee the manner

^r Exod. 11. 2.

^r Exo. 32. 4.

manner what it will. It is not said hee will not lye, but the termes be flat, *Hee cannot lie*; for whatsoever God can doe, were it done by him, must needs be good and justly done, otherwise he should have power to be unjust. His nature is so against a lie, that he cannot commit a lie, nor command us to speake that which in the matter is false, but yet he can permit us to lye, and thus to permit us to lye is good and just. Note, that God cannot be said to sinne, being under no binding law of any Superiour, yea 'tis against his nature to speake that which is false, and things do and must needs work according to the first principles of their nature. *Hee cannot lie*, not because he is impotent and weake, but because hee is not weake but omnipotent. And as wee hate that most, which is most contrary to our humour: so God hates a lie as a thing contrary to the truth, and to his nature,

ture, as well as against his will. All which doth prove, that to lie is to sinne a great sin in it selfe: yet by reason of some circumstances, partly in the matter of a lie, partly in our nature, it is a sin that useth not to smite hard on our consciences, till we come to be very spirituall, and much sanctified: but then it cuts deep, not only because it is a very sinfull sinne, but also for that it is a very *base* sinne. For sinne is then very faulty, when it is farre off from the nature of God: as that is most cold, which is farthest off from the fountaine of heate; most darke, which is most remote from the Sunne the first light. Now this sinne of lying being farre distant from the nature of God, as being (in the sense I shewed) quite contrary to it; this makes it to be in the eye of a super-spirituall man very odious: and when it is once layd on such a conscience, though it grind but slowly, yet it

u Rom 3.4.

* Psal. 58.4.

it grinds surely and forely. Wee
 reade that the divell is the fa-
 ther of lies, *Joh. 8. 44.* Is he not
 the father of all sins? Yes, but yet
 there is something in it that he is
 said in a strict phrase of speech
 to bee the father of lies, which
 is for that hee brought sinne in-
 to the world by the way of lying
 at the first, and doth still main-
 taine and propagate his King-
 dome by nothing so much as by
 lies. All the corruption that is in
 us came from Sathan, but yet
 his sinne of forging and lying is
 from the divell more than any,
 tastes of the divell more than any.
 Hence ^uevery man is a lier, &
 so every man is every sinner else;
 but in a special maner every man
 is a lier, for that the very first de-
 pravation of our nature came in
 by lying, & our nature doth taste
 much still of this old blocke to
 bee given to lying, the divell
 breathing into us a strong breath
 to stirre us up to lying. Hence
 no * sooner do we speake but we
 lie.

ic. As we are in body subject to all diseases, but yet some to one sicknesse rather than to another: so in the soule all are apt enough to all sinne, and some rather to one * vice than to another, but all are much inclined to lying. A lier then is as like the diuell as ever he can looke; as unlike to God as ever he can be. So God is said to hate a lying tongue, *Prov. 6. 17.* and wee know what *S. John* saith of such as doe make or love lies, *Apoc. 22. 15. Lying lips are an abomination to the Lord, Prov. 12. 21.* Hee that loves lies is, what? an abomination, the very height of all distaste. To whom? not to men, not to Kings, but to the Lord. Which is to bee noted, for that wee can beleeve that God loves the godly, but that he hates the wicked wee are loath to beleeve. Moreover, it is a sin that useth to be done without (almost) any temptation; out comes a lie without any occasion, ay many

x Cic. Tusc.

4.

ny times many have such a
veine, that they will lie to their
owne hurt, when to speake the
truth would serve their turnes
better, and make for their ends
more: yet they are so foolish,
and so wicked, that way, that
for their tongues and hearts
they cannot chuse but lie. It is a
sinne soone acted, it is but to
speake a word or two. And for
swearing, others may know
when wee sweare, but for lying
men make the bolder, because it
is not easie to finde them out
in a lie. And when a man hath
used his tongue to a custome in
lying, it is hard to forbear, sith
when it is come to an use once
there are two things to bee left,
naturall corruption and habi-
tuall custome.

SECT.

SECT. 2.

What lying is.

ALie (to speake properly) is a signification of that which is false, with a will to deceive the eares of the hearer with that which is not true. So that Ironicall speeches, and some Hyperbolicall phrases are not very lies. Faining, or simulation is not ever lying, when it is only diverse *from* the truth, and not contrary *to* the truth. So parents are not ^b thought to lie, when they doe affright their children on just occasions with *the bloody man, the beare, the bulbegger*. To conceale some of the truth is no lie. *Abraham* ^csaid *Sarah* was his sister, and so shee was, but he had lied, if hee had said shee was not his wife. *Jacob* is noted in the Scripture to be a ^d plaine man, no dissembler, yet what saith he? Let my Lord passe on before

^b Perk. on
Gal. 1. 20.

^c Gen. 12. 13.

^d Gen. 33. 14.

before his servant, untill I come unto my Lord unto Seir; yet he never meant to come to Seir, nor in these words doth he promise to come to Seir. *So then thou shalt say* (saith the King to *Jeremiah*) *I presented my supplication before the King, that hee would not cause mee to returne to Jonathans house to die there, Jer. 38. 26.* And no question thus hee did; but by the Kings command hee was not to tell to the Princes the rest which passed between the King and him. None of all this doth make for equivocation (a sinfull practise crept into the Church now in the latter end of the world). It is wisdom when it is for the glory of God, and the good of all, to hide sometime some of the truth; we are so far from being to tell all, that wee are bound to the contrary, as never to speake any thing that is false, so not ever to out with all that is true. Nor doe I justifie

Dauids

Dauids practise in faining himselfe to bee out of his minde, *1 Sam. 21.11.* This was not fit for any man, much lesse for a man of his quality, for to save a thousand lives. Had *David* firmly beleaved that **GOD** could, and would deliver him from that danger hee was in, which hee ought to have done, hee having a promise that hee must be King after *Saul*, *David* needed not to have done as hee did, and God did looke on his upright heart, and did set him free; and *David* did on that occasion make the 34th Psalme.

Albeit it bee lawfull to conceale some of the truth to doe another good, yet wee must not lie to save ^h Gods honour. Officious lies be finnes, and were it possible that one by lying might save a mans soule, yet lie hee should not. A man is not to cast away his owne soule to save anothers, nor to sinne against God for any mans sake. Many measure

^h Job. 13.

G

matters

matters by the good or hurt they doe: and when by accident a lie may serve the turne, then the lie goes for a vertue; and in the opinion of men he is so farre from sinning who tells an officious lie, that in their conceit hee finnes, except hee lie such a lie. This is an error, for sinne doth deprive us of a greater good, than all the possible good it may bee thought to bring unto the party whom one thinks to helpe by a lie: yet 'tis certaine that 'tis besides the nature of a lie to doe any good to any: and *Dalilah* did lie to save her fathers house from burning, but wee see that her fathers house was burned. And *Abraham* tels a tale to save his life, and the end was that it proved a dangerous occasion to venter life and all. The way to have saved all, was to have said she was his wife. Plain English is usually best and most beneficiall on every side. Being asked by a lawfull Magistrate, a plaine

i Judg. 14. 15.
16.

plaine and direct answer had
 beene best, and in likelihood
 have stood him in best stead; for
 the King would sooner have ab-
 stained from his wife than his
 sister, *Gen.* 12. 18, 19. and 20. 5. 9.
 and 26. 10. It was very ill to en-
 danger *Sarabs* chastity, which
 was done more by saying she was
 his sister, than that shee was his
 wife. God that preserved them
 notwithstanding their dissimula-
 tion, would sure have preserved
 them in plaine speaking. Againe,
 if they would make no consci-
 ence of murther, is it like they of
 that land would make any con-
 science of adultery? so that we
 see faining useth to prove but a
 sorry shift.

*Whether one may not make use
 of the lie of another.*

First, I say in the generall that
 it is no sinne to make use of the
 sinne of another; as the taker of
 money to use in case of his true

need is no way a partaker of the sin of the usurer, who sins in not lending *gratis*. For this is not to induce another to sin, but rather to occasion him to fall into the lesser sin, that is, that he rather sin the sin of usury than of homicide & undoing another: And this is lawfull, for the man is supposed to bee in danger of perishing by extreme need, in case hee have not money to serve his turne. *Jacob* did require an oath of *Laban*, *Gen. 31.* and yet *Jacob* did know that *Laban* would sweare by his false gods; which was a sin in *Laban*, but not in *Jacob*: and therefore to aske an oath of one who wee know will depose by Idols, in and of it selfe is *No sin*, which what is it but to make use of anothers sinne? So ^k *S. Paul* was not ignorant that the Pharisees and Sadducees would, and must sinne in falling together by the eares, yet hee did, and did well in it, when hee cast a bone betwixt them a purpose

k A& 23.6.

pose to get his owne liberty. Herein hee did not partake of their sin, because he knew them to be incorrigible, & set in monstrous malice. Hee did looke at his own escape (which he might lawfully seeke) he used their unavoidable corruption to bring about his owne liberty. So that in such cases a man may use things (in others unlawfull) to bring about his lawfull ends. Neither is this to use unlawfull meanes: For an unlawfull thing may become a lawfull means to purchase our lawfull desires. So in our very particular, a man knows another will tel a lie, & by his lie he is like to receive good, or to be put in case to doe some good, as long as one doth not perswade or cause him to make an excuse, to tell a lie, I thinke it lawfull for one thus to make use of that humor wee see in others to faine matters for our good: I doe not put matter of lying in him, nor provoke him, but I doe

verily thinke that in helping me hee will trip, and use a false tongue. I may make a good use of his lying lips, chiefly if hee might helpe mee without a lie if he would, but I thinke he will not : his sinne is upon him, not on me : I doe onely take occasion to make use of his vicious habit of lying. But am I not bound to professe an outward dislike of his lying, and wish him in any hand to use no lies ?

Ans. I am bound to abhorre his lying veine within, and that from the heart, but herein I joyne not with him in the sinne; I am not bound to professe outward dislike, and to call upon him to let all alone rather than to lie ; for in so doing I should destroy the end in the meanes, and frustrate my selfe of mine owne intentions.

And for jesting lies they are worse than officious lies. There is no good meant to any by them. What? to sin against God
and

and then to say *I am I not in jest?*
 It is an evill indeed for a man to
 sport away his soule. There is no
 jesting with sin, sin is an edge-
 toole. Idle words are under a
 deepe^m censure, and what are
 idle lies? I confesse pernicious
 lies are worst, when there is sin
 against God, and hurt against
 men: but yet your lying jests are
 next, and though not so bad as
 pernicious, yet worse than offici-
 ous lies. Saint *Paul* sets the text
 againstⁿ *jesting*, and what then
 can be said, when jesting and ly-
 ing meet together? All (but of
 all) such as are given to jesting
 are to beware of lying in jest, lest
 they fall into hell in good ear-
 nest. Thus we see that lying is a
 sinne, and what kinde of sinne
 it is.

1 Pro. 26. 19.

m Mat. 12.
36.

n Eph. 5. 4.
 'Ευτεγαν-
 λία. i. e.
 the abuse
 jests, bee-
 in *Pauls*
 time the
 Greekes cal-
 led scurri-
 lous jests
 εὐσαπίλος.

SECT. 3.

Remedies against lying, and temptations that way.

THe trouble of minde, which issues from this sin of lying, is not great on weaker Christians, because it is not seen in the true guilt of it: but when once we come to bee able to see day at a little hole, and to finde out sinne in its owne nature, then it goes to the heart of an humbled Christian, that he hath lied all maner of lies: then it comes fresh to his minde, that it is a sinne flat and direct against the very nature of God, who is not onely true, but truth; that it is not onely a thing which GOD *will* not doe, but which GOD *cannot* doe. Now hee sees how bad a vice this sinne of lying is, and the lesse hee thought on it before, the more it bites now, that

that on no occasion a lie was ready; and it vexeth his righteous soule something also, that it is so base a sinne as it is. All sins have a balenesse in them, but lying is more base (almost) than any, either for that it comes from feare (and feare is a base passion) or for that it tends to cousening and imposture; and this makes this sinne, when it is well weighed, to make a wofull crie in the conscience of a much mortified and enlightened man.

For remedies against the clamour of this sinne, take forth such rules as these:

1 First, make not this sinne of lying worse than it is. Many are against it, as though it were almost the sinne against the holy Ghost. Thus wee see mothers will not sit downe by it, but presently correct their children if they tell them a lie. But for other sinnes (as bad, though not in our eyes as base

o Peccatum
quod tibi
non displi-
cet in filio
tuo delectat
te: sed ætas
deseruit, non
cupiditas.
Aug in Ps.
50.

as this) they will make nothing of them: as they can teach their
o children to bee proud, and call upon them to bee fine: *You a gentleman, and be thus, do thus, bee once seene in such beggerly company!* And so for the sinne of covetousnesse, their care is to teach them to save, to get, to be rich and worldly; never once angry with them for covetous practises, but doe approve and applaud them: but if a lie fall from their lips, they chide, they fight, as though there were no sinne but lying. Is this sincerity, to make such respects of sins and sinning, that one must bee condemned, the other commended? whereas pride is a farre greater sinne than lying, and is the cause of most lies that are told. Lying dies when we die, but pride lives when we are dead. We love to bee praised, and commended even after we are dead and buried. I speake not that children are to bee

let alone without word or blow
in this cursed sinne of lying,
but wee must not teach them
to sinne other sinnes, and spend
all our zeale on this vice of ly-
ing. Hee that *teacheth men so*
shall bee called the least in the
Kingdome of heaven, Mat. 5. 19.
To sinne is from temptation, to
teach another to sin hath scarce
any temptation: therefore the
acter of sinne is bad, the teacher
of any sinne is worse. To teach
any, chiefly our children, to
sinne any sin is a great wicked-
nesse; and yet it is common to
teach them to be worldly (wee
call it thrifty). No mother I
thinke to bee found, who doth
britch her child for sparing, and
saving: but for lying the very
hope of the familie must up
toties quoties; and they doe
lash their children more for ly-
ing, than for all sinnes and
faults else; and yet lying is not
Idolatry as covetousnesse is: a
little covetousnesse is good, and
a little

a little lying is unpardonable with them. And againe, to lie commonly is a sinne that doth lesse hurt to man than covetousnesse doth. I feare the cause why parents doe so beate their children for their lies, is not for that they sinne against God when they lie, but because it is a disgrace to their children to be lyers, and a disgrace to them to have their children flap them in the mouth with a lie. What? tell mee a lie! He teach you better manners. So that upon the matter 'tis not zeale, but pride that makes women fight so for lying. They can (many of them) be well content to have their children lie to others for an advantage, but not to themselves, and can place them in shops where they make a common trade of lying, but by no meanes they cannot abide that they should make a lie to them. This is pride to be lamented in the parent rather than the lie.

lie to be corrected in the child.

2 Secondly, make it as great as it is, as neere as we can. Men have some temptation to steale for some profit, to adulteries for some pleasure: but for to lie (as men doe use) on slight or no occasions, makes the sin the worse, as being almost without any temptation. Men think it an ornament to their speeches: But can that be an ornament to us, which is an abomination to God? S.^r James tells us that the tongue is a world of iniquity. What? is not the hand a world of iniquity too? Is not that set on fire of hell? It is, but not like the tongue. For the hand hath its bounds, and cannot bee all the towne and country over, cannot reach over heaven & earth: but the tongue is able to walke all the world over, can run over whole countries, parishes, houses, doth bite at every body. The tongue is a member apt to move, it turnes up and downe without any

q Jam. 3. 6.

r Rom. 3. 13.
 Aspes poy-
 son past re-
 medie.
Arist. hist. an.
 1.8. 29.
Plin. 29. 4,

any labour, it is not apt to bee quickly weary. Besides, man is a sociable creature, and the tongue is an instrument of societie, therefore wee are apt to talke. The hand is not for all sinnes, but there is no sinne but the tongue is for it, can sin all manner of sinnes, is full of deadly poyson, poysons all the soule, all the body, all the towne, all the country. Other poyson workes by contract, but the venom of the tongue works farre and neere. The incurable poyson of aspes, which indeed is said to bee under the tongue, is the sinne of lying. And it is to some purpose that Saint *Paul* making the Anatomie of a naturall man, doth stand more on the organ, and instrument of speaking, than all the members of the body else. A boasting, a railing tongue are bad enough, but a lying tongue is worst of all, yet a sinne very common. The other sinnes of the tongue discover

discover themselves, this of lying lyes hid. Wherefore we are to use great heed that we fall not, or lye not in this sinne of lying. There is *a way of lying*, as *Dauids* phrase is, *Psf. 19.29.* and by use we come to a custome, which is as another law. Wee must looke to our selves in foure cases especially.

1 First, when we are baited with some advantage, when by a lie we may get or save. Whereas gaine got by a lie will burne our fingers, and burne in our purses too. Lie not for advantage sake. Hee loseth indeed, who loseth in the latter end. Now marke the end of your common liers, and a lying tongue many times proves their undoing.

2 Secondly, when it is to avoyd the ill will of some great man, or to please some good friend, whom we make and take for an Idol. In that case we are apt to double, to say, and unsay any

any thing, we know not, we care not what.

3 Thirdly, when we are about the commending of any good man, or any good thing, then we thinke it no great matter, yea rather a vertue than a vice, to speak too much, to goe too farre, to borrow a point of the law, because it is to doe good, as wee thinke, to bring good men, and good things in request.

4 Fourthly, when wee praise our selves. *He that saith he hath no sin, lies*, and sinnes the sinne of lying in saying that hee hath no sinne.

c. 1 Joh. 1. 8.

Now when in these cases wee do fall into some lie notwithstanding all our care, the medicine is to repent, and then God must either lie (which he cannot) or else he must forgive us our lie, and heale our tongues, and touch our lips with the law of truth, and settle us, that all is well for all this. Looke upon *David*, who did lie often, and

Abraham

Abraham did little better; and what did *Peter* but lie, and worse? and yet they came to themselves againe, and all went well with them.

3 Thirdly, breake off this custome of false and vaine speaking, by an anti-custome, inure our selves to speake the lesse, goe to God to rule that unruly member of ours. As when wee have got a roye by reason of use, and would but cannot leave it, we see it to bee a blemish, then we use to say, Wife tell mee of such a matter; sonne doe you speake to mee, and rather than faile wee will put our servants upon it to tell us also: and thus many times wee breake off from a foolish custome. And so when we finde that we are given to a vaine of lying, and false speaking, what should wee doe but say, Wife tell mee of it, when you heare mee tell a lie; so to our children and friends. Wee all doe shew our selves
content

content that our very servants should tell us of any blemish by dirt or so in our faces, and we all should desire even our servants to shew us of lies or other blemishes in our soules: do thus, and in time the law of truth will be in our lips.

4 Fourthly, we must be content to have this sinne of lying to die in us by pieces. It is a disease wee use to recover of but slowly (yet surely) wee shall remaine *in part* what wee were *wholly* in nature, and it is a sinne very naturall unto us, and rooted deepe in our nature, a sinne fit to serve turnes, and therefore it goes away by degrees, and a foote, as some diseases doe. Wherefore we must not bee dismayed in case wee finde some weaknesse this way more than ordinary. Indeed, if the oftner we lie wee hate the sinne the lesse, and begin to thinke of it, as of a veniall matter, our case is dangerous; but in case we doe hate

are it the more the more wee
commit it, and love truth in
our selves and others, and it
humble us mightily that we are
so often overtaken with a lie,
and wee learne to consider of o-
thers with mercy, and we grow
more and more willing to cast
off this lying skin of ours, why
then happy time that ever we
told a lie. Wee must shew no
mercy to our sinne of lying, be
as cruell as wee can against the
vice: but to our selves wee must
shew so much mercy, as not to
thinke that wee are utterly reje-
cted, because of a lie or two. He
is a *perfect man* who can rule
his tongue (it is an unruly
member) and of all most in the
sinne of lying the tongue is ve-
ry apt to trip, and in case wee
cannot doe what wee would in
the government of the tongue,
wee must not despaire, but pray
to God to passe over all that is
past, to forgive all the lies that
ever wee have told: this is a
common

u Jam. 3. 2.

u. *Arist Rhet.*
2.

x *Jam.* 3. 7.
Alian. 1.
17.
Plin. 1. 10.
c. 45.

common sinne of our youth, and too common a sinne of our age: for ^u old people are too too apt to talke, and they thinke they may lie by authority; and for the time to come, wee are to pray him to preserve us from the law of lying, to set a doore before our tongues. The ^x creatures a man may tame, yea the fishes of the sea, but the tongue of a man or woman who can tame? God can and will.

Ob. But Saint *James* saith, that out of the same fountaine comes not sweete and bitter, therefore out of the same mouth comes not lying and truth.

Sol. I answer, in a regenerate man there are two fountaines, the flesh is one, the spirit is another: out of the spirit comes truth, out of the flesh lying; but the flesh is not the godly mans fountaine: *Not I* (saith *Paul*) but sinne that dwelleth in mee, *Rom.* 7. 20. Hee allowes nothing that comes out of the flesh, hee

ownes

ownes it not. Againe, S. *James* hides those that were bitter and censorious against the faults of others, have a saying against every body, and thinke that all this is zeale, nothing forsooth out the spirit. But Saint *James* shews that this comes from the fountaine of the flesh, and not from the spirit, as some did dreame; for to *blesse* is sweete, to *censure* bitter; bitter and sweete come not out of one and the same fountaine; the fountaine of the spirit doth send forth sweete blessings, not bitter censures; it came from flesh in them that they were so bitter against flesh in others. And therefore they did mistake, who did take their bitter speaking against others (though for their infirmities and sins) to come from the spirit.

5 Fiftly, speake with the least. Much speaking breedes much lying. *Hee that hath eares to heare let him heare.* So saith Christ often, but we never read, He

Matt. 23.

he that hath a tongue to speake
let him speake : rather as Saint
James hath it (*Chap. 1. 19.*) *Be*
swift to heare, but slow to speake
heare much, but speake little.

CHAP. V.

Of Swearing.



O say much of swear-
ring needs not, ex-
cept where custome
hath taken away
sense. This sin doe
rattle the conscience quickly,
but where the sinne is by reason
of use growne inveterate, there
a oath toucheth oath, and almost
as many oathes as words ; for
which prophane vein we should
all mourne, for that it makes
the land to mourne, and see to it
betime lest it bee (almost) roo-
late ; for inveterate finnes are
seldome pardoned. But put case
a man doe forget himselfe, and

a Hof. 43.

doe rip up an oath, yet wee must not thinke too much of the matter, but befriend our selves with hope of pardon, else we shall be apt to sweare, and sweare againe, that if wee must goe to hell wee may goe for somewhat. Hope of pardon is the best medicine (next to the blood of Christ) to cure sinne in the world. It is a sinne so much the greater, because it is without a sensible temptation: they are not baited with pleasure or profit, but they doe sweare because they will sweare; and such shall one day know, that (without repentance) the Lord hath sworne to bee the destruction of swearers. Briefly, I will put off the matter in a few lines.

I First, wee must not sweare by the creature. Indeed to speak properly we cannot: for it is no oath in it selfe when it is by the creature. For it is the life and forme of an oath to bee by the Creator; but yet it is an oath to us,

us, and we must answer for it, or Christ for us. By the creature we must not sweare.

2 Secondly, wee must see that we do not sweare *very* oathes, and we to thinke no such matter when wee have done. Many men have oathes as common in their mouthes as can be, and yet thinke nothing lesse, as [gods mee] is swearing by a figure: [gods lord] is an oath without the forme indeed, but yet there is the matter of an oath expressed and the forme implied : and [as I am a gentleman] is little better. Say those termes bee not very oathes, yet deepe protestations they are by the graunt of all, which is enough to cry downe the common and vaine use of such speeches. This we finde as common as may bee amongst the wisest and best sort of people, to fill their mouth with such speeches as these, [as true as I live, and, as I live it is so, or not so:] [as I live it is thus

thus or thus.] In my opinion this is (to us) no better than plaine swearing. For we finde [as I live] up and downe in the Word as a common forme of an oath, when the Lord is said to sweare: So, *as true as I live, all the earth shall be filled with the glory of the Lord, Num. 14. 21.* This was an oath. For speaking of this very place the Phalmist saith, that the Lord did sweare (*Unto whom I sware in my wrath that they should not enter into my rest, Ps. 95. 11.*) Thus then by the voyce of the holy Ghost himselfe (*surely as I live*) is the forme of an oath, and that commonly in the prophesie of *Ezechiel, Chap. 18. 3. & 20. 33. & 5. 11.* I cannot but marvel that honest minded people, after this hath bin reprov'd in them & proved to them to be an oath, should yet use it, as they do almost at every third word, & venter the displeasure of God for a foolish phrase. Can one
H imagine

Imagine that these (if cause were) would leave their lives for God, when wee cannot perswade them to leave a word or two for the Lords sake? This shewes that it is the Lord who must perswade, and that the Word without his cooperating Spirit will not convince. There is much humor and pride in this. They can say nothing for it, why 'tis good or fit to use such phrases, to out presently with [as I live, as true as I live] onely they have used it long, and now will not leave it, because they will not bee thought to have beene out of the way all this while. Many good people wonder at the Patriarches for their polygamie, what they meant in it; but this sinne of common and triviall swearing is to mee a greater wonder, having lesse temptation in it, and the more use it the more wee should shunne it, and the longer wee have beene in it the more haste wee

wee should make out of it. Had none but *Lamech*, and such as *Lamech*, doubled or trebled their wives, polygamie had beene as strange then in the Church as it is now; but when *Abraham*, Saint *Abraham* took to him more wives than one, it went for currant, and grew common. Right so, if none but vaine and light persons would sweare such oathes, if [as true as I live, and such like formes of swearing] were heard onely from the mouthes of the sonnes of *Belial*, such oathes had never beene so rise in the Church: but now when grave and godly people make no bones of such swearing phrases, every one thinkes hee may, and (almost) ought to speake as they speake. To doe as most doe is no answer. Wee are to doe as God doth, and as the word would have us speake and doe. Some thinke to put off all with this, that it is but a protestation.

But a protestation! Doe wee thinke to cry (*but*) at a protestation? There is, I confesse, one maine difference betweene a protestation and an oath, that wee may lawfully protest by a creature, but without sinne wee cannot sweare by a creature. But in the matter in hand there is little, if any difference, betwixt protesting and swearing. It is a sinne to sweare frivolously, and so it is to protest frivolously. A vaine protestation comes to as much (for ought I know) as a vaine oath. Whatsoever is more than Yea, yea, commeth of *that evill one*, saith Chrift, *Matth. 5. 37.* that is, of the divell; and as it comes of of evill so evill comes of it. *Let your Yea bee yea, and your Nay nay, lest you fall into condemnation,* saith Saint James, *Chap. 5. 12.* So that more than yea, or nay comes from the divell, and brings to the divell: and is not a protestation more than

than yea or nay as well as an oath? My meaning is not, that wee should tye our selves superstitiously to those termes, neither doth it warrant us to sweare *by yea, or by nay*; but wee must see that wee doe consider beforehand what wee say, and that wee know things to be true ere wee affirme them, and say (aye): to bee false, ere we doe deny them, and say (no): and that wee should ordinarily content our selves with bare affirming or denying, & *fearing all oathes*, all protestations in ordinary communication. What doe these leave for themselves in greater matters, who will protest thus for every trifle? I would they that can, and doe acquit themselves, and free their mouthes from vaine oathes, would also as much from foolish protestations. Oathes and protestations are couzen germanes, and hee that makes no care of the one, 'tis but a scruple

H 3

that

8 Eccl. 9. 1.

that hee makes of the other. Let us then away with petty oathes, made oathes. Swear not at all, that is, without cause, and often: Know and acknowledge that these oathes wee now speake of, have a guilt in them above what wee thinke of perhaps; that wee sinne in swearing vainely, and we sinne in swearing thus [as true as I live] because wee sweare by a creature, and that frivolously too. Give it over lest God give us over, be willing to be convinced, be willing to leave thy foolery in speaking, and then wee shall bee quickly convinced, and then there is a pardon ready for our folly herein. And what if we be long used unto it & why 'tis a matter of comfort to us, if wee have the wit and the grace with us to breake off an old and long custome, to cure an inveterate disease. What if all the Countrey doe use it? it is the more for our comfort that wee
can

can stand alone, and walke alone with God.

Lastly, take heede wee bridle our tongues in our passion: for then a man is not his owne man. Other affections carry one power of the soule out of the way; but passion overturnes all. Anger (we see) rests not onely in the head, but in the *bosomes of fooles*, *Eccles. 7. 9.* Thus we call hang-man whom wee know never hang'd any man: whore-son, whose mother wee know to bee very chaste: theefe, who to our knowledge did never steale. Dogges in a chafe barke at their owne masters: so we in our passions let our tongues fly at our best friends. To summe and shut up all, wee must see to our lips and words, that they bee set on fire of heaven. Christ saith, that a man is *condemned by his words*, (*Matt. 12. 37.*) as though nothing did returne into the condemnation of a man but his words; and indeed a mans

k Rom. 3.

most and worst finnes be his words. The holy ^k Ghost is more on the tongue than all the members else, as though a man were almost all tongue alwayes: it is a little member, but a world of iniquity, *Jam. 3.* Not a City or Country, but a world of iniquity. Rule the tongue and rule all. *A man shall eat good by the fruits of his mouth, Prov. 13. 2.* He is a perfect man, that can do it: and a Christian should (as all men in all mysteries else doe) desire to be perfect in his faculty; and that he cannot be but by ordering his tongue aright. For the tongue is a very moveable member, which is turn'd up and downe without much labour, or much wearinesse, or any great difficulty. And again, man by his very nature is much given to be speaking: for man is (as before I shewed) a sociable creature, and without entercourse of speech and talke, the society of man with man cannot hold.

Man

Man hath his tongue in his head to that end: and *David* calls his tongue his glory: * *Awake my glory*. They doe ill that say words are but winde: such a winde they are, that without repentance will serve to blow a man to hell. Wee think that our tongues of all members are our owne, *Psal.* 12. 4. Our eyes, eares, hands, feete are not our owne to use them at our pleasure: but of all our tongues are least of all our owne. There is no one of our members but is unruly: but yet it is not for nothing that the tongue is said to bee *an unruly member*, *Jam.* 3. 8. All the members, when they sinne, are set on fire of hell; but none like unto the tongue; none so much, none so often: and therefore we must learne to commit the government of our tongues unto the Lord, that hee would set a doore before our lips, and that hee would keepe the key, and be (as 'twere) the

n *Psal.* 16. 9.

30. 2.

o *Pf.* 57. 8.

Eccl. 5. 2.

porter to let out words at his pleasure, that our words may be but few no more than we can well justifie; that we speake not unprofitably, but to purpose; that our words may bee both food to the weake to nourish the soule, physicke to the sicke in soule to cure the conscience; that hee would put away swearing, lying, and equivocating, which is worse than lying. As *Abraham* in that he said *Sarah* was not his wife, did speake doubly: hee did not speake out, and besides his tale he did dissemble. To equivocate is upon the matter to lie & to dissemble too. Plaine dealing (ay though it be in sinning) is a jewel, & double dealing is base: a tongue and a tongue is hatefull to God and man, a monster in grace and nature, and therefore bee beforehand to keepe our tongues from evill, and when we do overlash, speaking foolishly or falsly, lets salve all by confession, and petition,

tion, seeking to the God of truth for pardon of our liess, and we shall have our pardon: wee need not doubt of our pardon, sith truth it selfe hath made the promise. Have wee spoken foolishly or falsly, and sinned with our words? Why *take unto you words*: what words? why words of confession, of humiliation, of petition, and the match is made, peace is concluded betwixt God and us. In the Law they offered a calfe, and there followed attonement, let us offer up *the calves of our lips*, *Hof. 14. 2.* the lips made the breach, let our lips make up the breach againe. And (*Psal. 85. 8.*) *God will speake peace to us*, alwayes provided that wee returne not againe to the same or the like folly in speaking wee know not or care not what. *Be perfect as our heavenly Father is perfect*, *Maith. 5. 48.* And *perfect* wee are not till wee do rule our tongues, but perfect we are when we doe rule

f Hof. 14. 2.

t Jam. 3. 2.

rule our tongues : every other
creature in his kinde doth, and
wee should labour after perfe-
ction. *So speake yee as they
that must bee judged by
the Law of liberty.*

Jam. 2. 12.

FINIS.



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